THE Evangel IN South Africa

THE EVANGEL IN SOUTH AFRICA

BY

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FOREWORD.

This brief outline of the progress of the Evangel in South Africa has been prepared at the request of the Executive Committee of the Missionary Exhibition. It is at all times an interesting study to trace the progress of any great movement from its small beginnings to its final and triumphant consummation. And the study of the missionary movement in South Africa, interlaced as it is at almost every stage with strands of the general history of our country, is more than interesting —it is fascinating. Whether I have succeeded, in the following pages, in making it so, is another question. The performance, in any case, has fallen far short of the intention. But if this slight sketch—and it professes to be nothing more—succeeds in inducing a few readers to take up the serious study of South African Missions, they will discover that which will kindle the imagination, enlarge the heart, reinforce and increase faith, and brace the will for renewed efforts on behalf of the Kingdom of God in South Africa.

J. DU PLESSIS.

CAPE TOWN, 15*th*, *June*, 1912.

Hark! hark! the trump of jubilee
Proclaims to every nation,
From pole to pole, by land and sea,
Glad tidings of salvation.
As nearer draws the day of doom,
While still the battle rages,
The heavenly Dayspring through the gloom
Breaks on the night of ages.

He comes, Whose advent-trumpet drowns
The last of time's evangels—
Emmanuel, crowned with many crowns,
The Lord of saints and angels.
O, Life, Light, Love, the great I AM,
Triune, Who changest never,
The throne of God and of the Lamb
Is Thine, and Thine for ever.

E. H. BICKERSTETH.

The Evangel in South Africa.

I.—Earliest Efforts.

The commencement of mission-work in South Africa is contemporaneous with the establishment of the first settlement of Europeans. It was on the 6th of April, 1652, that Commander Johan van Riebeek and his band of colonists set foot on these shores, and commenced building up for themselves a new home under

Photo :] THE LANDING OF VAN RIEBEEK. [*A. Elliott.*

From a Painting in the South African Public Library.

the shadow of Table Mountain. It is true they did not cross the stormy Atlantic in their cockle-shells of vessels with professedly missionary intentions. They were agents of the wealthy and all-powerful Netherlands East India Company, and the duties which devolved upon them looked primarily to the profit of their principals.

But if it is true that the life of every man, whoever he be, "exercises an inevitable and silent propaganda," much more is it true of the man of superior civilisation who settles among men of an inferior and backward race. The early colonists, then, from the day when first they came into contact with the Hottentots in friendly intercourse or commercial relationship, began to missionise as well as to colonise. They were men whose fathers and grandfathers had engaged in a life-and-death struggle with Spain for civil and religious liberty. Religion—of a somewhat formal type perhaps—was an influential factor in their lives. Religious phrases were on everybody's lips. Religious observances were duly honoured, and their breach punished by fine and by imprisonment. The advent, then, of white men who, like the ancient Athenians, were "in every respect remarkably religious"* could not but leave upon the minds of the curious and receptive heathen Hottentots an indelible impression.

There was more, however, than the mere exercise of unconscious Christian influence in the attitude of the first colonists towards the native inhabitants of the Cape Peninsula. They were strictly enjoined by the Directors of the Company to exert themselves, by positive acts of friendliness and forbearance, in winning the confidence of the Hottentots. "For," said Janssen and Proot, two castaways on these shores, who had been well treated by the Hottentots during their enforced detention, "by maintaining a good correspondence with them, we shall be able in time to employ some of their children as boys and servants, and to educate them in the Christian Religion, by which means many souls will be brought to God and to the Christian Reformed Religion." These words express also the sentiments of the Netherlands Company itself, for in the thirteenth article of its Charter provision is made for the settlement of ministers and teachers at the chief posts in the Company's colonial possessions, "for the admonition of the persons abiding there, and for the advancement of non-Christians and the instruction of their children, in order that the Name of Christ may be extended, and the interests of the Company promoted."

The attempt to instruct the degraded Hottentots in the truths of the Christian Religion was a work which called for greater faith and devotion than the colonists possessed. They were living in practical exile from their native land; they were struggling to win a livelihood from the reluctant soil; for thirteen years they lived in deprivation of the regular religious ministrations of ordained clergymen. We can well imagine that any desire they may once have felt to benefit and uplift their heathen neighbours, was speedily quenched. The Hottentots, too, though by no means devoid of natural ability, could not be persuaded to forsake their fugitive existence and their primitive and filthy customs, and conform to the habits and ways of civilised life. Willem Wylant, a catechist, one of whose duties it was to instruct the young in the elements of religion, made un unsuccessful effort to teach the natives to read and write. "They are so accustomed to run wild, he says, "that they cannot place themselves in subjection to us, so that there seems to be little

* Acts 17, 22. Weymouth's translation.

hope for this people . . . In the meantime I shall consider it my bounden duty to employ all possible means to deliver them out of the hands and bonds of Satan; for it is something to be heartily desired that it may please God some time to reveal His grace to them, since they are a very poor and miserable people, whom one can scarcely look upon without tears."

Probably the first person from whom these Hottentots heard the message of salvation, however imperfectly, in their own language, was the girl named Eva, herself a Hottentot, who had been induced to take service with the Commander's wife. Eva rapidly acquired a knowledge of the Dutch language, and for many years acted as intermediary and interpreter between the colonists and the natives. As is the case with almost all natives who remain for prolonged periods in the service of European masters, there came over her at times an irresistible longing to return to her own people and her primitive habits of life. At such times she would discard civilised apparel, garb herself again in coarse skins, and seek the *kraal* of her native tribe. During these sojourns Eva would impart to the members of her clan such religious truths as she had herself assimilated. The chief of the tribe in question was brother-in-law to Eva, and when she returned to the settlement she bore with her an urgent request from him that his people might have their children instructed in the truths which Eva had endeavoured to impart; "for," said the chief, "in my heart I perceive that what has been told us is for the greater part true, and that it proceeds from the true God, who is also Ruler of all things."

Eva is the one definite instance to which we can point of a native being christianised during the earliest years of the Company's rule in South Africa. Her case is typical of that of many Hottentots in subsequent times. She was an apt pupil, and seems to have acquired the Dutch language without great difficulty. Presently she submitted to instruction, and learned to read, to recite Christian prayers, and to repeat the answers of the Heidelberg Catechism. And finally, just about the time when Van Riebeek left the Cape, she was publicly baptised, and admitted as a member of the Church of Christ. Her baptism—according to the views held in those early years—not only changed her from a heathen to a Christian, but practically turned her from a barbarian into a civilised being, and rendered her marriageable to a European. She became, accordingly, the wife of Van Meerhof, one of the Company's most capable under-officials.

Up to this stage Eva's life seems to have conformed to the law to

> "Move upward, working out the beast,
> And let the ape and tiger die."

But the innate weakness of character discernible in the whole of her race, soon began to reveal itself in her conduct. She developed, above all, a fatal craving for strong drink—that curse of the whole Hottentot nation. Intoxicating liquors were unhappily but too easily procurable in the settlement. In 1671 it was found necessary to reduce the number of retailers of drink to seven, but even this number is disproportionately large for a community that totalled, as yet, less than six hundred

Europeans. Moreover, the frequency with which "tobacco and brandy" are mentioned among the staple articles of barter, is a melancholy commentary upon the readiness with which the colonists pandered to the weakness of the inferior race.

After the death of her husband Eva's character seems to have undergone rapid deterioration. To place her beyond the reach of temptation she was sent to Robben Island, while her children were placed under the guardianship of the Consistory of the Church. From time to time she succeeded in paying surreptitious visits to the mainland, on which occasions her power of resistance was so small that she succumbed, time and again, to the temptation that assailed her. It was impossible to be other than tender and compassionate towards her, for there was much that was beautiful and lovable in her character. At length in 1674 she died, truly penitent, we are told, for her sins and her many lapses from virtue. Though only a Hottentot, Eva had rendered invaluable services to the Company, and was considered a person of consequence: on which account Governor Goske directed that she should be honourably buried in the church within the Fort, where already a governor and a clergyman had been laid to rest. Her children were entrusted to the care of a personal friend of their father's, by whom they were educated and trained to service. The son, unhappily, followed in the footsteps of his mother, and sank into an early grave; but the daughter was an exemplary woman, who eventually married a prosperous farmer. In her and in her Christian descendants we may see the fruitage of the earliest efforts to reclaim the Hottentots from heathenism and vice.

JOHAN ANTONIESZ VAN RIEBEEK.
First Commander of the Settlement of the Cape.

There was another class in the community for whom the colonists felt impelled to make some spiritual provision. They were the slaves, the first consignment of which, six years after the establishment of the settlement, had been imported from

West Africa. They numbered something over two hundred, of whom more than half belonged to the Company, while the rest had become by purchase the property of the free burghers. One of the first conditions upon which these burghers became possessed of their slaves was that the latter should be instructed in the doctrines of Christianity, and this principle was also observed with reference to the Company's slaves. Commander van Riebeek accordingly commenced a school for slave-children, and appointed as teacher his brother-in-law, Pieter van der Stael. The following is the interesting entry in Van Riebeek's journal which refers to this event :—

> 1658, April 17.—Began holding school for the young slaves, the chaplain being charged with the duty. To stimulate the slaves to attention while at school, and to induce them to learn the Christian prayers, they were promised each a glass of brandy and two inches of tobacco, when they finish their task. All their names were taken down, and those who had no Christian names had names given them. All this was done in the presence of the Commander, who will attend for some days to reduce everything to order, and to bring these people into proper discipline, in which at present they appear to promise well.

Brandy and tobacco as prizes ! Plainly, there was no Band of Hope in Van der Stael's slave-school.

Unfortunately, troubles soon arose with the slaves, who found themselves to be numerically a powerful element in the community ; and these troubles resulted in the closing of the school within a few weeks of its commencement. Van der Stael, the teacher, was apparently a man who had at heart the interests of Hottentots and slaves. " In 1661," so the historian, Dr. Theal, tells us, " his term of service as Sick-comforter expired, and a new engagement was entered into for three years, of which the original record is still in existence. In this document it is stated that the Sick-comforter had been very zealous in trying to teach the Hottentots and slaves the Dutch language and the principles of Christianity. His conduct in this respect having been brought to the notice of the Directors in the Fatherland, they entirely approved of it ; and to signify their satisfaction they issued instructions that his pay was to be increased to £3 15s. a month, which was then considered a very large salary for his office. In the agreement the work in which he had been engaged was recognised as a part of his future duty, though he was still to attend to the sick in the hospital and conduct the Sunday services. The whole number of Hottentots within the settlement at this time did not exceed 50 souls, so that the Dominie, as he was usually called, had not many of that people to labour among."*

One practice of the early colonists with reference to their slaves is sufficiently remarkable to call for special mention, as it throws into strong relief the high value that they attached to membership in the visible Church of Christ. Slavery at the Cape, it must be premised, was a domestic institution rather than a commercial enterprise. The slaves here were not, as in the Southern States of America, regarded as a species of cheap labour for the exploitation of immense plantations. They

* Theal : " History and Ethnography," vol. II., p. 115.

were looked upon as members of the family; food and raiment were abundantly provided, and their duties were light. Such religious instruction as the children of their master received—and of other than religious instruction there was very little—was imparted to the young slaves also. For apart even from the Company's regulation that devolved upon the masters the duty of instructing their slaves, the more thoughtful colonists soon perceived that to permit their menials to grow up without moral and religious instruction, would be to endanger the spiritual welfare of their own children, with whom these menials lived in daily contact.

The door of the school-room being thus open to the slaves, the door of the Church could not be kept closed. There must have been many slave-children who learnt as readily as their young masters and mistresses to read the Bible and to repeat the answers of the Catechism. Presently these slaves were ready for confirmation and for baptism. Petrus Kalden, who was minister of the Cape Town congregation for twelve years, reports that up to 1703 more than a hundred "heathens"—by which he means *slaves*—had received the sacrament of baptism, and thereby been admitted to membership in the Church of Christ. Now church-membership was so highly esteemed that it carried with it a notable social advancement. Those who were baptised received together with their Christian baptism their social emancipation. The slave who was baptised ceased *ipso facto* to be a slave. This practice gave rise, in later generations, to serious abuses. But it remains a fact that during the years 1699 to 1711 no less than 154 slaves and slave-children were baptised, and so received their freedom.

Beyond the provision made for the religious instruction of their slaves, and of the small number of Hottentots in their immediate employ, the colonists made no serious and sustained effort to reach the heathen tribes outside of the Cape Peninsula. Individuals indeed there were who cherished kindly and compassionate feelings towards the neglected heathen tribes—men like the aforementioned Kalden, who longed to be "of service to this heathen nation that still abides in such dark ignorance, without knowledge of the true God"; like the Danish missionary Böving, who sought to reach the Hottentots through an interpreter, and was rewarded with indifference and contempt; or like the learned historian Valentijn, who insisted that missionary effort directed towards the aborigines "is one of the greatest and most glorious enterprises which a clergyman could engage in, and his reward with God would be great." But the colonists, as a body, were in great part indifferent to the spiritual destitution of the natives who surrounded them, and looked upon them partly as actual foes, against whose thievish attacks their herds must be closely guarded, and partly as possible servants who, by kindly treatment, might be persuaded to take service for a year or two.

This indifference on the part of the colonists towards the natives around them is not wholly inexplicable, for many of these colonists were as destitute of spiritual advice and consolation as the Hottentots themselves. In 1743 there arrived at the Cape Baron van Imhoff, the recently appointed Governor-General of Dutch East India, then on his way to assume the reins of government in Batavia. As the

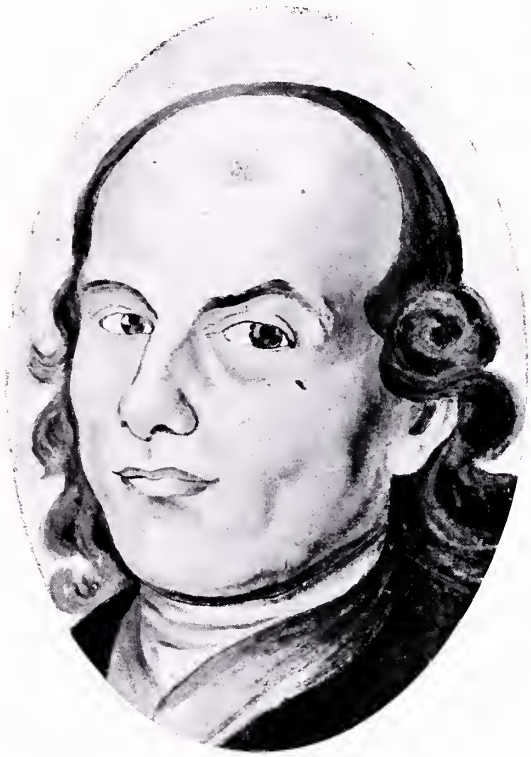
Cape was in those days considered to be the frontier province of the Dutch Indies, van Imhoff on his arrival took precedence of the local governor. In order to satisfy himself by personal inspection of the moral and material condition of the colonists, he undertook a journey into the interior districts. The impression left upon his mind was a sad one. He found the inhabitants of the interior "living in great carelessness and indifference, so that they resembled more nearly a community of blind heathen than a colony of European Christians." In consequence of Baron van Imhoff's strong representations and energetic action two new congregations were established in the remoter districts, and ministers presently found for each.

Such being the backward spiritual condition of the whites it is small wonder that they had but little heart and inclination to labour for the amelioration of the spiritual condition of the blacks. Nor, as yet, had the age of missions arrived. It wanted still half-a-century to the advent of Carey and the birth of modern missionary endeavour. The better class of farmers looked upon the slaves and Hottentots in their employ as in some sense members of the family, and when after supper "the books" were fetched and evening prayers held, these servants were summoned from the kitchen, and ranged along the wall to listen to the Scripture-reading, and to join (when they could) in singing the metrical psalms. Van Imhoff's complaint as to the darkness that enveloped the colonists was well-founded, but it was the darkness, not of death, but of ignorance and neglect—a twilight darkness, heralding the dawn of a better day.

II.—The Dawn of the Missionary Enterprise.

The Pioneer.

The age of missions commenced, we have said, towards the close of the eighteenth century. But seventy years before Carey published his "Enquiry into the Obligation of Christians," which sounded the first trumpet-call to the modern Church to engage in mission work, Count Zinzendorf had founded the settlement of Herrnhut in Moravia, and gathered together the nucleus of what has now become the Church of the Moravian Brethren. This Church was, by its very constitution, a missionary Church. From the very commencement the Brethren set before themselves, as one of the chief objects of their existence, the duty of bearing witness to the love of Christ among men of every race. Before the close of the eighteenth century Moravian missionaries were found labouring in arctic Greenland and in tropical Guiana; on the lofty heights of the Himalaya and on the broad prairies of North America; along the bleak coasts of Labrador, and among the sunny islands of the East Indies. Wherever there was found a distant, inaccessible and unpromising field, thither were these hardy, devoted Brethren drawn, as though by the irresistible attraction of a lodestone.



George Schmidt.
First Missionary to the Hottentots.

It is to these same Moravian Brethren that we owe the arrival in South Africa of the first missionary, and the establishment of the first mission station. The missionary was George Schmidt, and the station founded by him is known to-day as Genadendal ("the Vale of Grace"). Schmidt was a young man of but 28 years of age, yet he had already spent six years of his life in prison for conscience' sake. He had received no formal theological or intellectual training, and though his sojourn in South Africa lasted seven years, he proved unable to acquire the language of the Hottentots among whom he dwelt and toiled. Most of the early Moravian missionaries were men of small

intellectual equipment—they were farmers, carpenters, masons, potters—but in their exceptional qualities of heart and character they have been surpassed by none.

Schmidt proceeded to South Africa in 1737, armed with a letter of recommendation from the Directors of the Netherlands Company in Amsterdam. He was received in friendly fashion by the authorities at the Cape, and in the minutes of the Council of Policy the hope was expressed that "since there has landed here a certain George Schmidt, with the purpose (if that be possible) of converting the Hottentots from heathenism to Christianity, we trust that his efforts may have the desired result, and that people thus brought to the true knowledge of God. For which purpose"—continued the good Councillors—"all possible assistance shall be rendered to the aforesaid person for the prosecution of that pious work, and the attainment of its good object."

By the time Schmidt reached the Cape the Hottentots were no longer the wealthy and powerful nation that they were when the Europeans first settled among them. In the early part of the eighteenth century their numbers had been seriously reduced by a terrible outbreak of small-pox. In their kraals, which were indescribably filthy, the disease ran its course unchecked. Very few of its unhappy victims managed to pull through. Whole communities, in many instances, disappeared, and the scattered survivors of once populous kraals, who fled inland to seek an asylum with tribes which had not yet been reached by the dreaded scourge, were driven back by force, lest they should be bearing the fearful infection with them.

The young missionary made his way to a band of Hottentots who were living along the Zonder-end River, in the present district of Caledon. The natives among whom he endeavoured to work were evidently a few vagrant families, who had settled in the neighbourhood of the Company's cattle-post in order to take service as herds and general servants. Schmidt soon found the proximity of the cattle-post, with its concomitant temptations, to be seriously detrimental to his missionary efforts, and he therefore removed to a picturesque glen, further down the river, which was known as Baviaans Kloof (Glen of the Baboons)—one of the commonest of names in South Africa, since baboons are still found on almost all rocky and inaccessible heights.

In Schmidt's journal we have an interesting account of the methods by which he sought to win the degraded Hottentots. "I pitched my tent," he said, "until I should be able to build myself a hut. The text for the day was Isa. 54, 2: 'Lengthen thy cords and strengthen thy stakes.' Then I grasped my spade, and began to mark out the ground for a garden. Every evening I visited the Hottentots; sat down among them, distributed tobacco, and began to smoke with them. I told them that, moved by sincere love, I had come to them to make them acquainted with their Saviour, and to assist them to work."

Many months of patient labour were necessary before Schmidt was even partially successful in the attainment of these objects. As regards the spiritual instruction which he endeavoured to impart, the Hottentots were not merely stolidly indifferent, but plunged also in deepest ignorance. Some religious beliefs and

observances they certainly had, for no tribe or race has thus far been discovered that is destitute of every vestige of belief in supernatural beings or forces. The Hottentots spoke of a supreme being whom they called Tsui-goam, or as Schmidt writes it, Tui'qua, and of a spirit of evil called Gauna. They also worshipped the new moon in dance and song, praising the former moon that had protected themselves and their cattle, and imploring the same favours from the present one. No indifference, however, and no ignorance on the part of the natives could discourage the heart of this patient worker in the vineyard of God. Indeed, few of the missionaries who in the subsequent years found a field of labour in South Africa, equalled Schmidt in single-minded devotion to duty, and none surpassed him. At the end of five years there were among the Hottentots who formed the settlement at Baviaans Kloof, five whom the missionary deemed worthy of baptism. These converts were accordingly admitted, by baptismal rite duly administered, to the visible Church of Christ.

Presently, however, Schmidt found himself in difficulties because of his administration of this rite. Opposition arose from an unexpected quarter to his attempt to gather at Baviaans Kloof the nucleus of a Christian congregation. The ministers of the Dutch Reformed congregation in Cape Town drew up a letter of protest against Schmidt's being allowed to exercise the rights which pertained only to a duly ordained clergyman, and (at the Cape) only to a clergyman of the Dutch Reformed communion. Pending the reply of the ecclesiastical authorities in Holland to this indictment, the Governor of the Cape inhibited Schmidt from dispensing the sacraments of baptism and the Lord's Supper. More than a year elapsed before the Amsterdam ecclesiastics saw fit to send a formal reply to the letter of protest. In that reply they disallowed the validity of Schmidt's baptisms, but recommended that he should not only be allowed to continue his labours among the Hottentots, but also encouraged to extend them to the European population in the neighbourhood of his station.

When this reply reached South Africa, Schmidt was already on his way back to Europe. He hoped by personal interviews to obtain of the "powers that be" the acknowledgment of his ordination rights. His hopes were, however, doomed to disappointment. In the first half of the eighteenth century the religion of every country was still very much a national concern, and it was tacitly assumed that each country could have but one recognised form of worship. The National Church of Holland and its dependencies was the Dutch Reformed; and the Directors of the Company were thoroughly at one with the authorities of the Amsterdam Classis, in holding that no formal permission could be granted to the Moravian Brethren to introduce their doctrines and forms of worship into South Africa. So ended Schmidt's connection with this sub-continent. His sojourn at the Cape lasted seven years, and the seed which he then scattered bore fruit in the years to come, when, the embargo laid upon other Christian denominations having been removed, Schmidt's labours were resumed by likeminded successors, and Baviaans Kloof (re-baptised as Genadendal, the Vale of Grace) became a monument to the patience, the devotion and the undying hope of this lonely pioneer.

APPROACH TO GENADENDAL.

From La Trobe's South Africa.

Nearly fifty years passed before Schmidt's successors—Marsveld, Schwinn and Kühnel—set foot in South Africa to resume the interrupted labours of the pioneer. Would they, at the lapse of half a century, still discover any traces of their predecessor's labours? What was their joy to find at Baviaans Kloof a pear-tree still flourishing, which Schmidt's own hands had planted. Great, too, was their emotion when told that one of Schmidt's converts was still alive. Old Lena was now some 80 years of age, but she still retained vivid recollections of the good missionary at whose hands she had received baptism. His instruction, she mournfully confessed, had long since passed from her memory; but from a sheepskin bag she produced her one great treasure—a New Testament in the Dutch language, with which Schmidt himself had presented her. These indications of the permanence of the pioneer's influence, upon some hearts, at least, greatly encouraged the three Brethren, and with characteristic energy they at once set to work. The station was re-organised: a dwelling house was put up, a school commenced, a garden laid out. There was no lack of natives; from all parts of the country Hottentots came flocking to Baviaans Kloof, until at this settlement there was assembled a larger number of people than at any other place in South Africa, save only Cape Town itself.

There was one great lack in the Baviaans Kloof Mission—the absence of a lady missionary who should devote herself to the women and girls. For the three Brethren were bachelors of the mature ages of 47, 42 and 30 respectively, and bachelors they remained until eight years later it occurred to the Home Directorate to send out wives for each. It was high time, for the excellent Brethren, devoted and successful missionaries though they were, were but novices in the theory and practice of domestic economy, and dispensed hospitality on far too lavish a scale for the slender income of the indigent Moravian Brotherhood. Visitors, indeed, were frequent at the Baviaans Kloof mission-station. For one thing, it lay along the main road which connected the frontier districts with Cape Town; for another, the attempt (so eminently successful) of the Brethren to ameliorate the condition of the Hottentots, both spiritually and temporally, arrested the attention of all who gave serious thought to the condition of the native tribes, and impelled them to pay a personal visit of inspection to the station on the Zonder-end River. Among the more notable visitors was Commissary-General J. A. de Mist, who visited the Station in 1803, and whose secretary, in the journal kept during the tour, describes their reception at Baviaans Kloof and their impressions of the work in the following terms:—

> "A couple of the Brethren met us half-way, and when the Commissary-General dismounted, some Hottentot boys and girls were assembled, who received him with a pleasant chorus of song. In order to reach the dwelling and the church of the Brethren it was necessary to pass through the whole village (or rather collection of houses and gardens)—all erected since their arrival in this glen. Monday, December 5, was spent in inspecting the different

institutions here, consisting of the church, the garden, the knife-manufactory, the corn-mill, etc. We were astonished at the orderliness and judgment of the whole settlement, the more when we considered that the whole establishment is but eleven years old, and that the rudiments were laid down by the three Brethren personally. The knives are made by one of the Brethren with the assistance of two Hottentots, and are sought after in the whole country for their strength. They told us that the erection of the greater number of buildings had cost them £5,000, which sum had been chiefly transmitted to them from Europe, and that they still received annual support from the same source. The Commissary-General was so well pleased with the whole institution that he bestowed upon them a gift of £50 out of the public funds."*

Three years after De Mist's visit—the Cape having by this time passed into the hands of the British Government—the Brethren obtained from Earl Caledon the grant of a suitable site for a second Station. This lay about half-way between Cape Town and Saldanha Bay, at a place called Groene Kloof. Here was established the mission station of Mamre, which soon achieved a reputation but little inferior to that of Genadendal itself.

In the year 1816 the missionary settlements of the Brethren were visited by Bishop Latrobe, who has left us in his "Journal of a Visit to South Africa," with its beautiful coloured illustrations, a most interesting souvenir of his travels. He visited Mamre and Genadendal, and then journeyed through the districts of Swellendam. George and Uitenhage.—which in those remote days adjoined each other—as far as the Great Fish River. The object of his journey was to select a site for a third station in the eastern part of the Colony, "the Government having expressed a wish that a third settlement, under the superintendence of the Brethren, might be made in the interior; and having condescended to give the necessary directions and powers for fixing upon a spot of ground, as yet unoccupied, and suitable for that purpose" (Journal, p. vi.). Under these circumstances was founded, near the Sunday River, the station called Enon, which, owing to its proximity to the border, had a troublous career, and was more than once plundered by the marauding Kafirs.

After the arrival in South Africa of Bishop Hallbeck as superintendent, the Moravian missions underwent a great expansion, and several new stations were established. It is, however, impossible to do more than here chronicle the bare facts—our limited space forbids a full description. Suffice it to say that the devoted Brethren were the first to whom the piteous condition of those poor outcasts, the lepers, made successful appeal. The first leper asylum was established at a place called Hemel-en-Aarde ("Heaven-and-Earth"), in the division of Caledon, and the Moravian missionary who, with his noble wife, gave himself to the work of bettering the temporal and spiritual condition of the lepers, was J. M. Leitner. It

* Theal: South African Documents, vol. III., p. 146.

is also worthy of note that when this afflicted class was removed, in 1846, to Robben Island, the Moravian missionary Lehman accompanied them, and made his home with them on that barren, wind-swept islet. All honour to the memory of these early workers among the unhappy lepers!

It was well that in the providence of God the patient and self-denying Moravian Brethren should be the pioneers of missionary effort in South Africa. Their methods of conducting missionary work were such as to commend themselves both to the Government and to the colonists. The missionaries themselves were quiet and peaceable men, who caused no trouble to the neighbouring farmers, and refrained from everything which might be construed as political interference. Their stations were models of neatness and orderliness; they inculcated both by precept and by example habits of thrift and industry; they exercised the strictest discipline over the lives and conduct of their converts. It is small wonder, therefore, that even in later years, when, owing to the political agitation set on foot by one or two missionaries, a considerable section of the colonists was wholly estranged from missionary work, the patient and self-effacing efforts of the Moravian Brethren never failed to evoke the sincerest encomiums and to receive the heartiest support.

III.—Some Colonial Mission Friends.

Down to the close of the eighteenth century the only Church established at the Cape was the Dutch Reformed. Only towards the end of this period did the Lutherans secure religious rights for themselves, with permission to erect a Church and appoint a regular minister. Other Christian denominations were still wholly unrepresented in South Africa at the time of the first British occupation of the Cape. We must therefore now enquire to what extent the members of the established Church—the Dutch Reformed—devoted their energies and their spiritual strength to direct missionary effort on behalf of Hottentots and slaves.

It seems to have been only towards the close of the eighteenth century that the evangelisation of the natives, which for a century had been practically moribund, awoke to renewed activity. This awakening, which preceded by a few years the rise of the great missionary societies in England, is inseparably connected with the name of Helperus Ritzema van Lier. The Dutch Reformed Church at this time—and indeed for the first two centuries of its establishment at the Cape—was wholly dependent on Holland for its supply of ministers. Owing to the great expense of a prolonged sojourn abroad, very few young men of South African birth found themselves in a position to undergo the necessary training at a European university, and the Church at the Cape was frequently served by men who were out of sympathy with the inhabitants and devoid of real spiritual influence. To this rule, however, Van Lier was a notable exception. He was a brilliant student, who, before the age of 18, had secured by dissertation the titles of Master of the Free Sciences and Doctor of Philosophy. Grief at the decease of the young lady who was to have become his wife led to his conversion. Soon after this momentous event he was invited to proceed to the Cape, an invitation which after much thought and prayer was heartily accepted. At the time of his arrival in Cape Town he was 22 years old, and he died at the youthful age of 28; so that he was permitted to labour in the Master's vineyard for six years only. But the influence of this brief period long overlived his mortal years, and set in motion movements that even yet have not spent their force.

Van Lier's close, heart-searching manner of preaching, so different to the stately and formal sermons that were then the vogue, brought new life into the religious circles of Cape Town. In emphasising the need of "fruits worthy of repentance," he did not fail to point out the duty which his converts owed to the needy heathen around. "Of set purpose," he says in one of his sermons, "does Jesus use the expression *to every creature*, in order to teach us that the Gospel must be brought to every one who can bear the name of man—to the most ungodly heathen and the most barbaric nations, to the simplest and the most ignorant. No exception may be made. Jesus has anticipated all excuses. His Gospel must be proclaimed to every human being, however savage, ignorant, degraded or sinful he be."

One of the warmest friends and most earnest supporters of missionary effort in South Africa was Michiel Christiaan Vos, to whom fell the duty and privilege of carrying on the work inaugurated by Van Lier. Unlike the latter, Vos was colonial born. At an early age—so he tells us in his absorbing autobiography entitled "Merkwaardig Verhaal"—he was greatly exercised about the spiritual destitution of the slaves. "Many of them," he tells us, "are better off, as far as their bodily wants are concerned, than thousands of free Christians in Europe; they are not maltreated, are troubled by no anxiety on the score of food and clothing, are carefully tended during illness, and even when married need have no concern either for themselves or for their children. But my heart was grieved at the neglect of their immortal souls. The more I thought on their condition, the stronger grew my desire to become a minister in this land." Unexpected obstacles were laid in the way of his proceeding to Europe to qualify as minister of the Gospel, but they were eventually overcome. After he had completed his theological course, new difficulties arose to prevent his return to his fatherland, and for several years he ministered to congregations in Holland. At length, in 1793, the year following that of Van Lier's death, he received an appointment to the Cape, and took up his duties as pastor of the congregation at Roodezand (now Tulbagh).

Michiel Christiaan Vos.
Minister at Roodezand (Tulbagh).

In the very first sermon preached to his new flock Vos announced his intention of devoting time and attention to the instruction of slaves and Hottentots. His congregation was considerably taken aback at this bold declaration of policy, and some were exceedingly doubtful of the wisdom of imparting Christian instruction to the menials. But Vos' enthusiasm and tact carried the day. The results were such as to convince the most sceptical; and at their special request Vos prepared a simple catechism adapted to the needs of the slaves, copies of which were multiplied by hand, and distributed to the farmers far and near.

The revulsion of feeling which took place in the minds of the farmers is described in an interesting passage which we here extract from Vos' "Autobiography":

> "My announcement (from the pulpit) and my invitation (to the slave-owners to send their slaves for instruction) aroused no little commotion, and the farmers said to one another that this would never do—that they could get their slaves to do very little as it was, and what would happen if they were educated? Then they would do nothing at all, and would be wholly uncontrollable. And if the instruction of the slaves were so necessary a duty,

why had not former ministers taught them the lesson; for those ministers did not even instruct their own slaves.

"In order, nevertheless, to somewhat satisfy me, those who lived close and possessed some twenty slaves, sent me two or three, and those their worst. Another, who owned ten or twelve slaves, sent one. With my own slaves and with the few which my neighbours sent, I made a commencement, without giving any sign of having noticed any reluctance on their part. After I had been engaged on this work for but a few weeks, those who at first would only allow two or three to come to the classes, sent six, eight or even ten. Those who had sent one or two now gave permission to four or five. I walked over to the residence of one of these farmers, and asked him if he had lately purchased a number of slaves, since so many now attended the catechisation, while formerly only two or three of his slaves put in an appearance.

"His answer was a straightforward one: 'No, sir, I have not purchased a single additional slave, but I will tell you the honest truth. At your first announcement that our slaves should be instructed, I was alarmed, in common with the whole congregation; and I prophesied that no good but only harm would be done, especially since our former ministers and our parents had never done anything of the kind, nor by any word of theirs even referred to it. However, as I was one of your nearest neighbours, and desired to stand well in your friendship, I sent two of my worst slaves—merely to pacify you and with great reluctance. But, sir, how greatly was I put to shame! In those few weeks the slaves whom I sent underwent such a change for the better, that, while formerly I could not control them with the rod, I can now persuade them to do their duty with a mere word. They are now polite and obedient, and do their work with such heartiness that I stand astonished. For this reason I have sent you some more, and I hope by turns to send them all.'"

In addition to Van Lier and Vos there were other warm-hearted Christian friends of missions, who at this time were quietly striving to do their duty towards the slaves and the heathen generally. Mother Smith was one of these. She had passed through many tribulations. Two husbands and several children had preceded her to the grave. Always religiously inclined, she had been effectually converted, as she was wont to say, under the preaching of Van Lier. Thenceforth her time and strength and slender means were all given whole-heartedly to the advancement of the interests of Christ's Kingdom. Her works of mercy and labours among soldiers, slaves and heathen in the capital bore rich fruitage. For several years she dwelt at Roodezand, where she ably seconded Vos' endeavours to evangelise and instruct the slaves. With the latter she visited Genadendal and greatly cheered the hearts of the Brethren labouring there. At a later stage, in 1805, she undertook the long journey to Bethelsdorp, during the enforced absence of Van der Kemp, and organised the work among the women and girls at that centre. She subsequently returned to Cape Town, and resumed her self-denying labours among the

poor and the neglected. It was she who to the last tended Dr. Van der Kemp, and in whose presence he breathed his last. Few women in South Africa have done as much as Mother Smith for the spread of the gospel, and the fragrance of her labours of love lingered for many years in the circles where she had moved like a ministering angel.

That at the close of the eighteenth century there were many friends of missions in South Africa is evidenced by the fact that several local Missionary Societies sprang into existence about that time. The first was the "South African Society for Promoting the Extension of Christ's Kingdom," which was established in 1799. The immediate cause for the establishment of this Society was the arrival in Cape Town of the first missionaries of the London Missionary Society, armed with a letter from the Directors of that body, in which the work about to be commenced at the Cape was recommended to the notice of Christian friends. The letter was read from the pulpit of the Dutch Reformed Church, and it aroused great enthusiasm among those who were already helping, in their own way, to propagate the Gospel of Christ. They resolved to band themselves together in order to awaken interest in a larger circle of friends and to enlarge the scope of their endeavour. To the first Board of Directors belonged Rev. M. C. Vos, who (together with Dr. Van der Kemp of the London Mission) had been one of the chief agents in the establishment of the Society. Funds were quickly subscribed, one widow alone (Mrs. Möller) donating a sum of £1,250. A portion of ground was secured and a "meeting-house," known as "Het Groote Oefeningshuis," erected in Long Street, where the Society continues its work to this day.

Nor was the rising tide of mission interest confined to Cape Town. Other Societies, auxiliary to, or independent of, the Society in Cape Town, were soon established at Stellenbosch, at Roodezand (Tulbagh), in Outeniqualand (now George district), and at Graaff-Reinet. Moreover the parent Society co-operated for many years with the London and Rotterdam Boards in supporting missionaries who were sent to evangelise the tribes in the far North-east. Many of the early missionaries to the Griquas and the Bechuana (men like Kramer, Kok, Botma, Scholtz and others) were subsidised by the South African Society.

It is apparent, then, that at the close of the eighteenth and the commencement of the nineteenth century the Christians of South Africa were beginning to realise in some degree their responsibilities towards the black races within their borders. The colonists, as a whole, were not inimical to mission work. They did not, as a recent writer,* otherwise well informed, has represented matters, "look upon the natives as creatures of the devil, as Canaanites doomed to destruction." Such statements could only emanate from persons who are ignorant of Cape History and wholly unacquainted with the character of the South African Boer. In the remoter districts, and among farmers who were themselves largely destitute of spiritual ministrations, there would doubtless have been a measure of indifference to mission work, and even, in rare cases, of opposition to it. But the attitude

* Noble: The Redemption of Africa, vol. I., p. 432.

of the enlightened Christian Boer is more truly represented by that of the worthy old patriarch of the Sneeuwbergen—Barend Burger—whose care for his menials is thus described by Burchell the traveller :—

> " In the evening all the household, together with the slaves and Hottentots of the farm, were assembled, when one of the parables of the New Testament was explained to them, and commented on in a manner suited to the capacities of the latter, for whose instruction more especially it was selected."*

On this particular occasion the service was conducted by the parish minister, who had accompanied Burchell to the Sneeuwberg ; but there is abundant evidence to show that the summoning of Hottentots and slaves to attend evening worship was customary in the households of all the better-class farmers. South Africa has enjoyed the unspeakable advantage of being colonised by a religious race of men, who, even in times of moral declension, never failed in their reverence for the Word of God and the services of the sanctuary. Though it was not until a later stage that they were actuated by an active missionary spirit, sufficiently strong to impel them to evangelise the more distant native tribes, they exercised, even at this early period, a most beneficial religious influence over the slaves under their roofs and the Hottentots in their vicinity.

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* Burchell's Travels, vol. II., p. 173.

IV.—Van der Kemp and his Contemporaries.

The Mission in the East.

We have now to chronicle the arrival of one of the earliest and one of the greatest names in the honourable list of South African Missionaries. When he set foot on these shores, Johannes Theodorus van der Kemp was already a man of the mature age of 51. His life had been subject to many vicissitudes. In turn University student, lieutenant of dragoons, captain of horse, doctor of medicine, free-thinker, free-liver, this man was converted to God in sudden and striking fashion. While crossing the river Meuse with his family, a sudden squall struck them: the boat was overturned and Van der Kemp's wife and only child were drowned before his eyes, while he himself only escaped death by a miracle. Within a week after this terrible disaster he was a changed man. Henceforth he gave himself assiduously to religious offices and works of mercy. Chancing to read, in 1797, a letter which the Directors of the lately-erected London Missionary Society had circulated, he offered his services to that Board, was accepted, and designated for the South African field.

Dr. J. T. van der Kemp.

The arrival of Dr. van der Kemp, with his companions Kicherer (a Hollander), Edwards and Edmond (Englishmen), is an event of prime importance in the history of South Africa and its missionary enterprises. They were the first to proceed beyond the then borders of the Colony and to reach races and tribes of whom very little more than the names were known. It must not be forgotten that the first missionary with some sense of the immensity of the field of labour and an eye to the "regions beyond," with their need and their promise, was a Hollander; and Kicherer—another Hollander—was not far behind him in devotion and self-denial.

The four missionaries were welcomed at the Cape with every mark of gladness and gratitude. Vos hastened from Tulbagh to greet the new arrivals, and lent his influence and his aid towards furthering their projects. The Dutch clergy, the Governor, the Fiscal, all evinced their interest in the aims and purposes of Van der Kemp and his colleagues, and promised practical assistance. At Tulbagh the missionaries separated into two companies, Van der Kemp and Edmond to go eastward to the Kafirs; Kicherer and Edwards to proceed in northerly direction to the Bushmen on the Zak River.

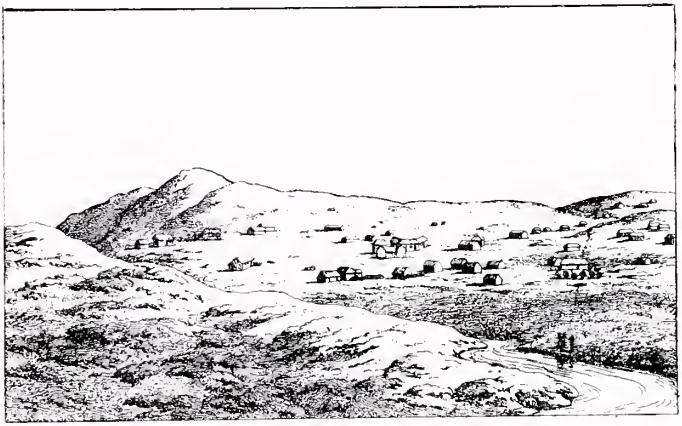
Van der Kemp and Edmond were greatly encouraged on their journey by the manifest goodwill of many of the colonists. Hospitality—the hospitality for which South Africa is famed—they enjoyed everywhere without stint; but they were accorded more than hospitality. The farmers at whose homes they touched in the course of their travels begged continually for one or more religious services, and these requests Van der Kemp—Hollander as he was—was happily able to grant. As the missionaries explained the purpose of their journey, and unfolded their schemes for the evangelisation of the natives, many hearts, we cannot doubt, were touched, and much kindly interest aroused. One farmer—Samuel de Beer—under whose roof-tree they sojourned for a night, after gathering his family and servants for evening devotions, made clear to them the objects which their two guests had in view, then fell upon his knees and cried: "Lord, Thou hast saddened me with inexpressible grief by taking from me my child, whom I buried to-day; but now Thou dost rejoice my soul with joy greater than my sadness, as Thou showest me that my prayers for the salvation of the Kafirs have been heard."

After a fortnight's rest at Graaff-Reinet—then the *Ultima Thule* of Cape territory—the missionaries resumed their journey to Kafirland. A considerable element of danger attached to the undertaking. The border was at that time the scene of numerous encounters between the Kafir chief Gaika and the colonists occupying adjacent farms. Van der Kemp was warned of the risk he incurred in attempting to penetrate to the chief's kraal. But dangers could not daunt the intrepid missionary. He pushed steadily on and reached Gaika's kraal on the Chumie River towards the end of 1799. Edmond, in the meanwhile, whose heart misgave him, had sailed for India, and Van der Kemp was left companionless to prosecute his perilous mission. Perilous it was, for the chief was sullen and suspicious. Plead as he would, Van der Kemp could secure no permission to instruct Gaika's people, and he turned his attention therefore to the few degraded Hottentots who were dragging out a miserable existence in Gaika's territory. Five women and thirteen children were all he could persuade to listen to his instruction, and to them he taught the way of salvation and the elements of the Dutch language, while at the same time himself learning to speak Kafir.

The situation was, however, too full of strain and anxiety to promise much for the future. Rumours of war and the clang of arms create an atmosphere that is unfavourable to the prosecution of missionary work. After labouring in Gaika's country for more than a twelvemonth, Van der Kemp concluded that the time was not yet ripe for the evangelisation of the Kafirs, and he accordingly withdrew from Kafirland, re-crossed the Great Fish River and stationed himself at Graaff-Reinet.

At this place Van der Kemp, who was presently joined by James Read as colleague, spent more than a year working among the Hottentots and gathering a number of Hottentot children in their school. In 1802 the Government found it desirable to establish a settlement at which the vagrant Hottentots, who formed so undesirable an element in the border community, might be collected and induced

to apply themselves to regular and peaceable pursuits. A farm was purchased near Fort Frederick (now Port Elizabeth), and Van der Kemp was invited to assume control of the "Bethelsdorp Institution," as the settlement was named. The invitation was readily accepted, and Van der Kemp and Read moved to their new station, followed by several hundreds of their Graaff-Reinet flock. The site, however, was badly chosen. Water was scarce and no irrigation on any large scale was possible; the soil was unproductive; timber was absent; the pasturage was poor. In addition to these disadvantages, the Hottentots were devoid of ambition and incorrigibly lazy, and Van der Kemp was himself too unpractical and visionary to induce them to work. The result might have been foreseen. Bethelsdorp, though in mission reports it was spoken of in glowing terms as an asylum for neglected and down-trodden Hottentots, was in reality a collection of miserable hovels set down in a broad, bare plain, without gardens, lands, buildings, or any semblance of a well-ordered mission-station.*



BETHELSDORP INSTITUTION IN 1813.
From Campbell's "First Journey."

The fact of the matter is that Van der Kemp, with all his courage and devotion, was more of the philosopher than of the missionary. The Athenian philosopher of olden time found a tub to be a habitation of sufficient dimensions; and Van der Kemp at Bethelsdorp occupied a hut eight feet square. Though he inveighs strongly against the indolence of the Hottentots, he would bring no compulsion to bear on them; and therefore, instead of inculcating habits of industry and thrift, he employed himself in writing learned philosophical treatises. "To the Hottentots he became as a Hottentot," assuming their dress, adopting their habits of life, and finally, allying himself in marriage with the daughter of a Malagasy slave-woman.

Dr. Henry Lichtenstein, the author, who visited Bethelsdorp about this time, has left us the following pen portrait of the famous missionary:

> "In the very hottest part of the morning we saw a wagon, such as is used in husbandry, drawn by four meagre oxen, coming slowly across the sandy downs.

* In later years, however, the station was taken thoroughly in hand and underwent a complete change.

Van der Kemp sat upon a plank laid across it, without a hat, his venerable bald head exposed to the burning rays of the sun. He was dressed in a threadbare black coat, waistcoat and breeches, without shirt, neckcloth or stockings, and leather sandals bound upon his feet, the same as are worn by the Hottentots. . . . He descended from his car and approached with slow and measured steps, presenting to our view a tall, meagre, yet venerable figure. In his serene countenance might be traced remains of former beauty, and in his eye, still full of fire, were plainly to be discerned the powers of mind which had distinguished his early years. Instead of the usual salutations, he uttered a short prayer, in which he begged a blessing upon our chief and his company, and the protection of heaven during the remainder of our journey."

Van der Kemp's connection with South Africa lasted for more than twelve years —years that were pre-eminently a time of stress and strain. Europe was being convulsed by the Napoleonic wars, and tremors of that convulsion were felt even in South Africa. The frontier of the Colony was exposed on the one hand to the inroads of the Kafirs, and on the other to the depredations of marauding Hottentot bands. The colonists, unable or unwilling always to discriminate, ascribed the insolence of the roving Hottentots to Van der Kemp's passionate advocacy of their cause. It must be confessed that Van der Kemp's fervour was not always tempered with wisdom, and that his language at times was calculated rather to exacerbate than to conciliate. His relations to both the colonists and the Government were subjected, accordingly, to a serious strain ; and it is perfectly comprehensible why, in his latter years, he should have turned his eyes, with eager and prophetic glance, to the great island of Madagascar, and have projected a mission among the heathen Malagasy.

Before this project could be realised, and during an unexpected detention in Cape Town, the end came. Prolonged toil and wearing anxiety had effectually undermined his health. He was seized with an attack of fever, and lay down never to rise again. Sympathetic friends surrounded his couch ; loving hands tended him ; all was done that could be done to secure his comfort and his recovery. But it was not to be. The call had reached him to come up higher, and the labourer departed to receive his promotion. He had reached the age of sixty-three years. So ended the earthly career of a man who by his ripe learning, his deep humility, his unfeigned piety, and his single-minded devotion to the cause of Christian missions, made upon the men of his own and of subsequent generations an impression that can never be effaced.

The Missions in the North.

Let us now follow the fortunes of the other two missionaries who belonged to the pioneer party of the London Society. Kicherer and Edwards were destined for work among the Bushmen who lived along the course of the Zak River in the present district of Williston. From Roodezand (Tulbagh), where they separated from their colleagues Van der Kemp and Edmond, they proceeded in north-easterly direction towards the farm of Floris Visser, who occupied the very last settled

habitation on the northern border of the Colony. Like Van der Kemp in his attempt to reach the Kafirs, these two missionaries, in crossing the frontier, were assisting in carrying the Christian gospel and Christian civilisation to tribes which as yet were "beyond the pale." Visser, who was a field-cornet, and therefore a man of some influence in the district, proved himself to be a warm-hearted friend of the missionaries. He entertained them for three weeks, and then accompanied them on their journey into the unknown interior, in which at that time lions, leopards, zebras and many kinds of antelopes abounded. After travelling for a fortnight or more, they reached the bourne of their journey, and unyoked their oxen on the banks of the Zak River. The spot at which they decided to settle was christened "Happy Prospect Fountain." Kicherer's journal thus describes the place:

J. J. Kicherer.

> "It is near two fine springs of water, with a good piece of ground for cultivation, but the surrounding country is barren and the inhabitants few. Here we fell on our knees, devoting this place, as well as ourselves, to the service of the Lord, requesting His continual presence with us while we dwell in the wilderness, and imploring His blessing on our future labours. We also began immediately to prepare a plot for a garden, and to build a hut of reeds, no other materials offering themselves for that purpose, not a tree growing in that country."

To describe all the vicissitudes which befell Kicherer's mission were an impossible task in the limited space set us. He had to deal with vagrant tribes and a fluctuating community. The unproductiveness of the country made him to a large extent dependent for bare existence on the bounty of neighbouring farmers, and on the generosity of friends in Cape Town. For the Directors of the London Society laboured under the strange delusion that, given a suitable equipment and a few months' provisions, the pioneer missionary ought straightway to support himself. This demand of self-support from a young and struggling mission, set down upon an inhospitable soil and among suspicious and antagonistic tribes, was in its very nature preposterous. Yet for a number of years *self-support* continued to be one of the foundation principles of the London Board, the application of which brought

the unfortunate missionaries on whom it bore face to face with the alternative: "Trade or starve." Kicherer, then, was continually on the move—now in pursuit of his vagrant Bushmen; then on a journey to his immediate European neighbours, or even to distant Cape Town, in search of provisions; presently, to the Great (or Orange) River, whither Edwards had preceded him, in order to view the prospects of mission work among an adjacent Hottentot tribe, the Korannas.

The work among the Bushmen cannot be characterised as a success. How indeed could it be in a community—if community it can be called—with so little cohesion and stability as a Bushman clan. Chiefs they had none, nor fixed abode, nor visible means of support. Their language was composed for the most part of clicks almost unpronounceable by European tongues; they possessed no word for any number beyond three; and the few superstitions which they professed can hardly be dignified with the name of religion. Kicherer was compelled to discontinue his labours, and the station on the Zak River was soon deserted. But the failure of the work among the Bushmen, far from withdrawing the missionaries to nearer and safer localities, drove them further afield. The door to the Korannas was opened, and a new station called Klaarwater (now Griquatown) founded beyond the Orange River. Edwards penetrated even deeper into the regions of the unknown north, and made the acquaintance of the Bechuana tribe dwelling along the eastern fringe of the great Kalahari Desert. He established himself at the Kuruman River, among the Batlapi tribe, and so inaugurated a work which became in later years the most successful undertaking in South Africa of the London Missionary Society.

A Group of Bushmen (Northern Kalahari).
From a Photo.

But the London Society attempted, during the first decade of the nineteenth century, an entrance into another field, and one of great sterility in both a literal and a metaphorical sense. This was Namaqualand,—

> "A region of emptiness, howling and drear,
> Which man had abandoned from famine and fear."

The men who pioneered this mission—the two brothers Albrecht and Seidenfaden—were of German birth, as was the case with many of the earliest labourers of the

London Board. Amid incredible toil and privation they forced their way northward through little Namaqualand and Bushmanland, until they struck the Orange River at a point where now lies the Kakamas Labour Colony. From this base they endeavoured to reach the Hottentot tribes of Great Namaqualand, and actually commenced a promising work at Warm Bath, a spot some thirty miles north of the Orange River.

The Namaqualand mission had to contend, from its very inception, with serious adversity. The north-western border of the Colony, and the adjacent regions on both sides of the Orange River, were the scene of lawlessness and violence. A few words will place the historical situation before us. Little Namaqualand was occupied, at this time, by a number of half-caste Hottentot families, who had acquired a veneer of civilisation, knew something of the Dutch language, and either roamed the country with their flocks and herds, or, if they had been already dispossessed of the latter, took service with the neighbouring farmers. One of the most notable of these families or clans was the Afrikaner clan, the head of which, a man called Jager Afrikaner, after murdering his master, Fieldcornet Pienaar, had fled to the island fastnesses of the Orange River, from which he raided and harried the whole surrounding country. In one of Jager's raids the Warm Bath station was laid in ruins, the community dispersed, and the mission abruptly broken up. At about the same time the elder Albrecht died of consumption, the younger lost his devoted wife, and Seidenfaden forsook this barren and disastrous field to assume direction of the Zuurbraak station (near Swellendam). In spite of subsequent reinforcements, the Namaqualand mission enterprise was in parlous condition, and when the Rev. John Campbell reached this country in 1813, in order to inspect and report on the work of the Society's agents, he could discover little but disorganisation in the work and discouragement in the workers. Campbell's visit marks, however, the end of the pioneering stage. The results achieved may be briefly summarised. Fresh and unknown fields had been entered, fallow ground broken up, surliness and suspicion allayed, and lines laid down for future advance. The London Mission was well launched upon its great South African enterprise.

JOHN CAMPBELL.
From Campbell's "First Journey."

V.—Robert Moffat and His Work.

The enterprise of the London Missionary Society north of the Orange River owes its stability and final success in large measure to the talent and devotion of one man—Robert Moffat. Moffat was of humble Scotch parentage, and possessed, at the time of his acceptance by the Board, no such qualifications as are now deemed essential in candidates for the foreign field. When in 1815 he tendered his services to the London Directorate he was merely an under-gardener, and his offer was at first declined on the plea that the Board felt bound to select a man of more promising acquirements. But there was that in young Moffat which ultimately decided the Board to look on his application with favour, and never was hesitant choice more triumphantly vindicated. The young gardener proved to be an ideal missionary —patient, tactful, courageous, industrious, wholly devoted to the one great cause to which he had consecrated his life. His labours were continued without serious intermission, for more than half a century, and he saw the growth of the London Mission from its small and struggling beginnings among the Batlapi to the marvellous development which it eventually attained throughout the whole of Bechuanaland.

Robert Moffat.

The scene of Moffat's earliest labours lay in Namaqualand. That even in this barren soil the efforts of his predecessors to evangelise the nomadic Hottentots had not been wholly fruitless, was evidenced by the fact that the outlawed Jager Afrikaner, whose name had once spread terror throughout the countryside, was now a professing Christian. Moffat possessed a remarkable gift of inspiring confidence, and Jager soon became his close friend and obedient pupil. So great was Moffat's influence that he persuaded the chief to accompany him on a visit to Cape Town. The appearance of the once-dreaded Afrikaner on the streets of the capital caused an immense sensation. But Afrikaner's visit had other and more abiding results. It created a new interest in mission work; it proved that the missionary, through the influence which he exercised over unruly tribes, was the true pioneer of Christianity and civilisation; and above all, by the impression which it left upon the mind of the Governor (Lord Charles Somerset), it gave to the London Mission a *locus standi* such as it had never before enjoyed.

But Moffat's work in Namaqualand was done. At the time of his visit to Cape Town there arrived from London two men who had been appointed commissioners, with instructions from the Home Board to inspect and, if necessary, re-organise the South African work. They were the Rev. John Campbell and Dr. Philip. Acting on their instructions, Moffat, lately united to a cultured and devoted wife, set out for his new field of work in Bechuanaland. Among the Batlapi tribe on the

Kuruman River the young couple built themselves a home, which for fifty years continued to be the centre of their assiduous and self-denying labours.

In more ways than one Moffat showed himself to be a true missionary, and not the least by the diligence and resolution with which he set himself to acquire the native language. Recognising that no man can think the native's thoughts who does not speak the native's speech, and that it is only by thinking his thoughts and speaking his speech that any man can hope to reach his heart, he threw himself with ardour into the attempt to master the Sechuana language. His success was conspicuous. In four years' time the manuscript of his first Sechuana work—a little spelling-book—was ready for the printer. Five years later Moffat and his wife were journeying to Cape Town, bearing with them the first precious portions of the Sechuana Scriptures. The translation of the whole Bible, however, was a gigantic task, whose completion lay in the distant future. Only after thirty years of unremitting toil was Moffat able, with notable assistance from William Ashton, to put the copestone to this mighty undertaking, which is in some sense the most enduring monument to his patience, his devotion and his quenchless enthusiasm.

Dr. John Philip.

For many months Moffat's labours among the Batlapi appeared to be fruitless. The natives, far from revealing a friendly and docile spirit towards those that came to seek their good, were insolent and overbearing. A single instance will suffice to prove this. With the gardening instinct strong in him, Moffat had built a weir and cut a furrow, and thus brought under cultivation a considerable area of ground. The troublesome natives thought nothing of raiding the missionary's garden, diverting his water on to their own plots and even damaging his weir ; and the Chief, when appealed to, showed himself too weak or too lethargic to interfere. But events soon transpired that were destined to modify profoundly the attitude of the Batlapi towards the Europeans who dwelt in their midst.

During the first quarter of the nineteenth century Central Africa was convulsed with prolonged and sanguinary inter-tribal wars. Chaka had perfected the military organisation of the Zulus and made it an engine of destruction to which no resistance could be offered. As a warrior he can only be compared to the Assyrian kings who, in the ninth and eighth centuries B.C., spread the terror of their rule over Western Asia. In the career of a monarch like Asshurnazirpal we find an imperfect parallel to the deeds of violence which marked the reign of Chaka. In the history of the Assyrian king we come across pages like this : " The news of his approach reached Bit-Khalupe, and the faint hearts of the people sank in them. They surrendered, saying as they came from the city gates and took hold of the conqueror's feet, in token of submission : ' Thou willest and it is death ; thou willest and it is life : the will of thy heart will we perform.' But even this abject surrender

did not avail with such a man as Asshurnazirpal. He attacked the city and compelled the surrender of all the soldiers who had joined in the rebellion. No mention is made of the treatment of the private soldiers, but their officers' legs were cut off. The nobles who had shared in the uprising were flayed, and their skins stretched over a pyramid erected at the chief gate of the city. Then the city, plundered of all its wealth and beauty, was left a monument of ferocity and a warning to conspirators."*

Allowing for the altered circumstances, these words may well stand for a description of the savage and sickening cruelties which marked Chaka's career of conquest. His perfectly-disciplined army existed only for fighting. He could not disband it, nor could he leave it in idleness, with its untamed passions as a menace to the community. And therefore it was necessary for campaign to follow campaign without intermission, until every tribe had been either completely exterminated or reduced to such narrow limits as to be incapable of ever again offering resistance to the terrible Zulu arms.

The remnant of one of the subjugated tribes fled westwards across what is now the Free State and adopted in its turn a predatory career. It was governed by a chieftainess named Ma-ntatisi, whence the tribe itself came to be known as the Mantatees. In 1823 this tribe was found to be marching upon the poor defenceless Batlapi, intent on rapine and murder. Moffat instantly grasped the whole situation. The unwarlike Batlapi could as little hope to stand before the onset of their powerful foes as chaff before wind. Some other means of defence must be quickly devised. A hundred miles south of Kuruman lay Griquatown, where the London Mission had firmly established itself among the semi-civilised Griquas. To their chief Waterboer Moffat now made earnest appeal for aid, and Waterboer, realising his own imminent danger and convinced of the urgent necessity of stemming

MOSELEKATSE, THE MATABELE CHIEF.

From a sketch in Harris' "Southern Africa."

"The elliptical ring on his closely shorn scalp was decorated with three green feathers from the tail of the paroquet, placed horizontally, two behind and one in front. A single string of small blue beads encircled his neck; a bunch of twisted sinews encompassed his left ankle; and the usual girdle dangling before and behind with leopards' tails completed his costume. . . . Two pursuivants cleared the way, by roaring, charging, prancing and caricoling, and proclaimed the royal titles in a string of unbroken sentences."
—*Captain Cornwallis Harris' description.*

* Rogers: Hist. of Babylonia and Assyria, II., p. 51.

the tide of victorious invasion, took the field against the Mantatees. To their thousands he could only oppose one hundred men, but the latter were mounted and armed with rifles. The encounter took place on the 23rd of June, 1823, and, though for a time victory and defeat were trembling in the balance, the ultimate issue was the utter rout of the Mantatee army. The results of this signal victory were momentous. Waterboer covered himself with honour for his valorous stand, the Batlapi tribe was saved from extermination, and the northern border of the Colony was spared the horrors of an irruption by barbarian hordes. Equally momentous was the effect of this victory on the missionary situation. From being regarded with indifference and contempt Moffat was now looked upon as the wise counsellor and proved friend. A turning-point had been reached in the history of the Bechuana mission, and though some years were still to elapse before the gospel achieved any widespread conquests, the missionaries had gained the confidence of the people and secured for the Mission an unassailable place in the social fabric.

David Livingstone.

The year 1829 was signalised by the courageous visit which Moffat paid to the Matabele chieftain, Moselekatse. This famous chief had commanded one of Chaka's invincible impis, but had managed by some means or other to provoke his master's anger. As Chaka's frown meant death, Moselekatse fled towards the west, intent only upon putting as great a distance as possible between himself and the tyrant king. He still retained a sufficient following to overcome the opposition of every tribe that lay in his line of march. The strongest and fittest members of these tribes were incorporated and the weakest were destroyed; and the name of Moselekatse soon came to inspire a terror second only to that aroused by Chaka himself. At the time of Moffat's visit this chief's kraal was situated at the head waters of the Marico River, not far from the present village of Zeerust.

Moffat's visit lasted for ten days. He was treated with the greatest hospitality, and during his brief stay acquired a truly remarkable influence over the savage potentate. Laying his hand on Moffat's shoulder, Moselekatse said:

"My heart is all white as milk. I am still wondering at the love of a stranger who never saw me. You have fed me; you have protected me; you have carried me in your arms. I live to-day by you, a stranger."

"But," said the astonished Moffat, "when did I do all that for you?"

The chief pointed to two indunas, who had lately been to Kuruman on a mission to the Batlapi chief, and made reply:

"These are great men. Umbate is my right hand. You fed them and clothed them, and when they were to be slain you were their shield. You did it to me. You did it to Moselekatse, the son of Machobane."

The influence which the missionary thus gained over the mind of the most powerful chief in Central South Africa was never lost, and proved to be of inestimable value, not merely to Moffat himself, but to the mission with which he was identified.

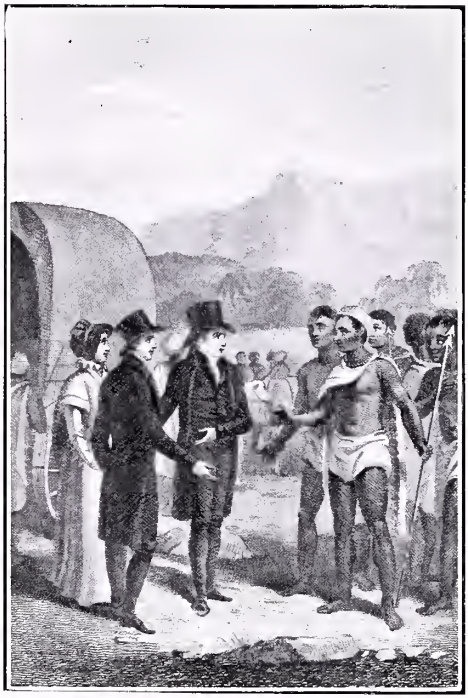
In the meantime the station on the Kuruman River was growing to be the centre of a settled agricultural and pastoral community. The influence of the missionaries generally in giving stability and a sense of security to the smaller native states cannot be over-estimated. The London missionaries saved many of the weaker Bechuana tribes from being destroyed by or absorbed into their more powerful neighbours. The presence of the Wesleyan missionaries proved to be the salvation of the Barolong tribe, and enabled it to unite its scattered elements into a compact and orderly community. The establishment of the French mission upon the Caledon River and eastwards, drew thither refugees from various quarters, and contributed towards the consolidation of the Basuto nation under the genius of Moshesh. The gradual re-peopling with native tribes of Central South Africa, which had been rendered desolate by the ravages of Chaka's and Moselekatse's braves, was in large part made possible by the work of the missionaries, who have thus contributed their not inconsiderable share towards the maintenance of order and good government in South Africa.

A few words must suffice to summarise Moffat's subsequent career. After twenty years of continuous labour he for the first time went on furlough to England. The immediate occasion for this visit to the homeland was the necessity of seeing the Sechuana New Testament through the press. In his hopes to secure sufficient leisure to accomplish this task Moffat was rudely disappointed. At the close of his visit the tide of missionary interest was flowing strongly. Invitations to preach and to lecture poured in upon him. The days and weeks were crowded with sermons, speeches and interviews, and the revision of the New Testament made lamentably slow progress. The revision was, however, completed and the result published in 1840. Presently the demand for a written record of his experiences became more and more clamant. "Missionary Labours and Scenes" was accordingly begun, and amid many interruptions and distractions carried to a triumphant close. The book appeared in 1842 and achieved an immediate and striking success. In the following year Moffat's somewhat prolonged furlough came to an end, and at the close of this year we find the family settled once more in their Kuruman home. During the years immediately following, Moffat addressed himself with energy to the completion of the herculean task of translating the rest of the Bible into Sechuana. In the meantime the mission had been steadily extending itself northward. Livingstone's journeys of exploration had revealed the presence of teeming thousands, even in the sub-continent, who were waiting for the gospel. The ill-fated Makololo mission was undertaken in 1859. In the subsequent year the Matabele field—for so long barren and unfruitful to the last degree—was occupied. In 1867 Moffat completed his half-century of missionary toil, and in 1870 he and his devoted wife finally left South Africa. Mrs. Moffat died in the following year, but Moffat himself reached the ripe old age of 87, and passed away—universally mourned, universally honoured—in 1883.

VI.—The Pioneers of Methodism.

Namaqualand.

The first of the Methodist pioneers set foot in South Africa in 1816, and within ten years from that date flourishing missions had been planted in the north-west, in the east and in the north, among tribes and races as diverse as the Namaqua, the Kafir and the Barolong. To Barnabas Shaw, a Yorkshireman, belongs the honour of first representing Wesleyan Methodism in South Africa. He laboured for a time among the soldiers stationed in the Cape Peninsula, but his eyes turned with eagerness to the regions beyond, and he waited for a distinct call to go further afield. That call came in the person of Henry Schmelen, a devoted missionary of the London Society in Great Namaqualand. Schmelen's account of the unoccupied fields of the great north-west excited Shaw's enthusiasm. Preliminary difficulties were overcome, a passport was secured from the then Governor, Lord Charles Somerset, and Shaw and his wife presently set out, in company with the Namaqualand pioneer, to seek a sphere of labour in the barren regions surrounding the lower Orange River.



Meeting between Barnabas Shaw and the Namaquas.
From Smith's "Missionary Societies" (1825).

The manner in which they were directed to the place which ultimately became the centre of their successful missionary enterprise is best described in Shaw's own words :—

> "On leaving the banks of the Elephant (Olifants) River, we commenced our journey in the Karroo or arid desert. When we had travelled for a short time it was announced that the chief of the Little Namaquas and four of his people were approaching. We immediately halted and entered into conversation with them, when they proposed that we should remain together for the night. This request was complied with, and the chief stated that having heard of the Great Word, and other tribes having received it, he was also anxious to have it ; and had commenced this journey in search of a teacher. They had already travelled two hundred miles, and had designed proceeding to Cape

Town, which would have been between two and three hundred more. It was certain that they could have obtained no missionary at Cape Town, and it appeared a peculiar Providence that we should thus meet with them in the wilderness; for had we commenced our day's journey half an hour sooner, or they theirs half an hour later, we should have continued our route towards Great Namaqualand, and should, consequently, have missed them coming from Little Namaqualand. As the finger of God was evidently perceptible throughout the whole of this event, it was proposed that I should accompany the chief to his kraal: at this he was highly delighted and willingly accepted the offer. At our evening's service he with his people bowed their faces to the ground, and when Jesus was set forth as the Great Shepherd, who had black sheep as well as white—having said, when on earth, 'And other sheep I have which are not of this fold; them also must I bring, and they shall hear my voice, and there shall be one fold and one shepherd'—the chief wept aloud, and appeared to rejoice as one who had found great spoil."*

The Hottentots among whom the Shaws now settled, though uninstructed in spiritual matters, were semi-civilised. Many of them, at least, were able to speak broken Dutch, and the tribe was possessed of considerable numbers of cattle, sheep, and goats. The mission station was established at a fertile spot called Lelie Fontein (Lily Fountain) in the Kamiesbergen. Shaw set himself from the commencement to teach the indolent Namaquas the dignity of labour. With his own hands he cut down trees, shaped them, built a home for himself and his courageous wife, constructed a plough, laid out gardens and raised goodly harvests. Habits of industry were thus gradually—very gradually—inculcated in the members of the Hottentot community, who soon discovered that agricultural pursuits were as profitable a means of livelihood as were pastoral. The results achieved, even in things material, were such as to justify abundantly the toil and trouble spent upon this field. George Thompson, the African traveller, who visited Lelie Fontein eight years after Shaw's arrival, paid the following tribute to the success of the undertaking:

"Utterly unconnected as I am with missionaries or missionary societies of any description, I cannot, in candour and justice, withhold from them my humble meed of applause for their labours in South Africa. They have, without question, been in this country not only the devoted teachers of our holy religion to the heathen tribes, but also the indefatigable pioneers of discovery and civilisation. The settlement at Lily Fountain appeared to me a well-selected and well-conducted missionary station, highly creditable to its founders and beneficial to the people under their control. Large herds of cattle are possessed by many individuals, and the two native superintendents who entertained me mentioned that upwards of 4,000 head belonged to this little community. The extent of land cultivated is very considerable: about 90 muids of wheat have been sown this season, covering from 300 to 400 acres, from which, if the season

* B. Shaw: Memorials of South Africa, p. 87.

were favourable, a return of from thirty to fifty-fold was anticipated. Were there any accessible market for their surplus produce, a much larger quantity might be raised; but as there are at present no means of disposing of any large quantity of grain, the cultivation is necessarily confined to the immediate wants of the inhabitants. Let those who consider missions as idle or unavailing go and visit Genadendal, Theopolis, the Kaffir stations, Griqua Town, Kamiesberg, etc. Let them view what has been effected at these institutions for tribes of natives oppressed, neglected or despised, by every other class of men of Christian name; and if they do not find all accomplished which the world has perhaps too sanguinely anticipated, let them fairly weigh the obstacles that have been encountered before they venture to pronounce an unfavourable opinion."*

Kafirland.

From the barren north-west we turn to the green and fertile east. No greater contrast can well be imagined than that between the plains of Namaqualand—bare, sterile, waterless, pastureless—and well-watered, grass-covered, park-like Kafraria. The pioneer of the Kafrarian mission bore the same surname as the Lelie Fontein missionary, but was no relation of the latter. William Shaw came out with the settlers of 1820 and established himself in a valley south of Grahamstown, where shortly afterwards the village of Salem sprang into existence. Though nominally chaplain to the settlers, his heart turned with ready sympathy to the countless thousands of heathen lying literally at his very door. "There is not a single missionary," he wrote, "between my residence and the northern extremity of the Red Sea." Shaw proposed the erection of a "chain of stations" between the eastern colonial frontier and Port Natal, a distance of 400 miles; thus anticipating in South Africa by a quarter of a century the scheme propounded by Dr. Krapf for Central Africa. Of this "chain" six links were actually forged within the next six years, and half the distance to Natal was covered by the erection of the following stations: Wesleyville, Mount Coke, Butterworth, Morley, Clarkebury and Buntingville. These stations passed through many vicissitudes in the stormy years that succeeded on their founding. Local disturbances, inter-tribal wars, and a succession of serious conflicts between the Kafir tribes and the Colonial Government jeopardised the lives of the missionaries and made the very existence of their work precarious in the extreme. Butterworth was thrice reduced to ashes. But with the heroism of faith the missionaries stuck to their posts, or when compelled temporarily to withdraw, returned with invincible patience again and again to resume their interrupted labours. The names of the men who laid the foundations of Wesleyanism in Kafraria deserve to be catalogued;: Stephen Kay, of Mount Coke; W. J. Shrewsbury, the Gcaleka pioneer; William Shepstone, progenitor of a notable family; Richard Haddy, remarkable for his linguistic gifts; William B. Boyce, the Kafir scholar.

* Quoted in Shaw: Memorials, pp. 139, 140.

The later history of Wesleyan missions in Kafraria cannot be chronicled in detail. Some mention must nevertheless be made of the events of those crucial years 1856 and 1866. In 1856 mission enterprise in Kafraria was at its lowest ebb. At the close of the "War of the Axe," in 1851, the natives were in sullen and discontented condition. All Europeans, even their staunch friends the missionaries, lay under a cloud of suspicion. Heathenism was rampant, and Christianity, as represented by the converts whom the missionaries had made, assumed a cowed and apologetic attitude. The hearts of the faithful band of workers were still further discouraged and depressed by the murder of one of their number, J. S. Thomas, of Clarkebury. The expediency of evacuating all their Kafrarian stations was seriously discussed; for against the stubborn indifference and overt hostility of the native chiefs it seemed hopeless to make headway.

But in the dark midnight there was a budding morrow. The year of Thomas' death was also the year of that extraordinary event, possible only to peoples as deeply rooted in superstition as these unfortunate tribes were, which is known as the "Cattle-killing delusion." A prophet arose with the terrible message from the spirits of the invisible world that before a certain date—18th February, 1857—all their fair herds and flocks must be ruthlessly slaughtered, and every grain of wheat destroyed. Then, as the reward of this stupendous act of sacrifice, a mighty hurricane would, upon the designated day, sweep the hated white man into the sea. To this fearful message, preposterous as it may appear to us, Kreli, paramount chief of the Xosas, gave credence—to his own and his people's undoing. Day after day the butchery of the cattle and the destruction of the harvests went on. The fateful hour in which the ancestral spirits would avenge themselves upon the white intruders drew nigh. It arrived. It passed. Nothing happened. The native tribes who had obeyed the dread commands of the spirits were rudely awakened to the terrifying truth that they had been deceived, and that famine, starvation and extinction were staring them in the face. In consequence of this tragic delusion there perished 25,000 natives (at the lowest estimate). The power of the Xosa nation was broken; the influence of its chiefs destroyed; and a way opened for the Gospel of Christ to reach individuals and communities which hitherto had met it with deaf ears and closed hearts.

Bishop William Taylor.

The other crucial year in the history of Methodism in Kafraria was 1866—the year of the Great Revival. The instrument in God's hand to bring about this

momentous change in the religious life of the Kafrarian congregations was William Taylor, formerly of California, and subsequently Bishop in West Africa in connection with the Methodist Episcopal Church. Taylor, who could, of course, speak no native language, would probably have had no success had he not found in Charles Pamla, native evangelist, an ideal interpreter. From station to station these two passed, finding at every place visited large crowds, a ready response, and many conversions. It was a time of rich ingathering. The itineration of Taylor and his native co-worker did not cease before they had reached Natal. In all it was estimated that from Cape Town in the west to Durban in the east some 6,000 were brought to a saving knowledge of Christ. A result so marvellous suggests the reflection that even yet the Lord's arm is not shortened that it cannot save, and that the "Acts of the Holy Ghost" contain the record of many another Pentecost subsequent to the first descent of the Spirit.

Central South Africa.

In the history of South African missions there are few more exciting pages than that which recounts the story of the introduction of Christianity among the Barolong tribe. The honour of having been the first to preach the gospel to this section of the Bechuana nation belongs to Samuel Broadbent. While painfully making his way from Namaqualand to Griquatown across the barren wastes of Bushmanland, Broadbent met with an accident which occasioned serious internal injuries, and proved to the end a severe handicap on his missionary undertakings. In company with Thomas Hodgson he journeyed to the Barolong tribe, who were then settled on the right bank of the Vaal River, in what is now the Western Transvaal. The Barolong tribe, however, were in a situation of great peril, being exposed to the incursions of the terrible Mantatees, who have been already mentioned. Broadbent quietly settled down to his work, undisturbed by wars and rumours of wars, while Hodgson returned temporarily to Griquatown. But the danger of invasion was by no means past, and Broadbent awoke one morning to find the whole tribe preparing for instant flight. The Mantatees, it was reported, were but a few hours distant, and unless the Barolong could make good their escape, their destruction as a tribe was imminent. For Broadbent, however, it was impossible to flee: he was himself in bad health, and his wife had a baby but a few weeks old. The chief Sifonelo expressed the greatest concern and unwillingness to leave Broadbent behind, but the latter could not be persuaded to expose himself and his family to the horrors and privations of a frantic flight. Their experiences after Sifonelo had taken his departure are thus set forth by Broadbent:—

> "There remained with us, after the chief and those with him had left, the wives of our wagon-drivers and a native boy and girl; but while my wife and myself were partaking of some food these also fled, without letting us know of their intention to do so. And now we and our two children were left alone. A melancholy silence prevailed during the remainder of the afternoon. The evening drew on, and the usual sounds of men, flocks and herds were not heard

around us. The sun set and the shades of night mantled over us. I was not without gloomy and depressing forebodings as to what might be the events of that night ; when suddenly it was spoken to me, as clearly as by a voice in the ear, ' The name of the Lord is a strong tower ; the righteous runneth into it, and is safe.' I instantly closed the window-shutter—for we had no glass—went into the room with my wife and children, and in prayer and faith committed ourselves to the protection of that Name."

At Griquatown, in the meantime, the perilous situation of Broadbent and his family was causing acute anxiety. Hodgson volunteered to make the attempt to reach and extricate them. For this undertaking no common courage was needed. The country through which he would have to travel was denuded of its inhabitants, and was therefore foodless. The danger must necessarily be incurred of a possible attack by Mantatee raiders. The possibility was also present that the Broadbents might have perished, in which case the expedition would have failed in its object. Undeterred by these considerations Hodgson set out with two wagons, and after a journey that was not devoid of difficulties and alarms, reached Maquassi—the headquarters of the now dispersed Barolong tribe — and found Broadbent and his family in health and safety. Thus a period was put to a time of great anxiety and trial, during which the cable of faith triumphantly endured the severest tests to which it was subjected.

Group of Natives assembled for Service.

Maquassi was re-occupied by Sifonelo's people, but Broadbent was compelled by increasing ill-health to relinquish his work and undertake a journey to the coast. The Barolong were subsequently attacked by a neighbouring tribe and worsted in the encounter. Maquassi was captured and fired, and the mission buildings were reduced to ashes. James Archbell had in the meantime been appointed successor to Broadbent, and under his guidance the tribe settled at the Plat Berg, near the present village of Warrenton. A large measure of prosperity, both material and spiritual,

now fell to the lot of the tribe that had hitherto had more than its share of misfortunes. Its numbers increased to 10,000 souls. The place where they dwelt became too restricted for their needs, and an exploring party was despatched to view the land lying towards the east. After ten days of slow travelling the expedition reached a solitary mountain which was called Thaba Nchu (Mount of Darkness). Pasturage was good and water abundant, and it was resolved to transfer the tribe to this eminently suitable site. Agreements were entered into with Moshesh, the Basuto chieftain, and with Sikonyela, the Mantatee captain, by which the Barolong chief became possessed of a small portion of territory. Hither then the whole of the Barolong tribe removed in 1833; and there up to the present day they remain.

This page from the history of one of the smaller Bechuana tribes goes to prove that in many instances these little communities owed their very existence to the missionaries. The latter made their way into Central South Africa at a time when the whole country had been depopulated by the ravages of Matabele and Mantatee hordes. The presence of the missionary in one of these communities, and the moral influence which he exercised, were the chief means by which the tribe was saved from disintegration and extinction. The re-peopling of the devastated areas was also largely due to the influence of the missionary, who persuaded vagrant tribes to cease their fugitive existence and settle down to a quiet agricultural or pastoral life. It is, accordingly, abundantly evident that in the pacification and re-settlement of the country after the destructive wars of the first quarter of the nineteenth century, the missionaries have played a leading and wholly honourable part.

VII.—The Basuto Mission and its Offshoots,

Dr. John Philip, for more than five-and-twenty years superintendent of the work of the London Missionary Society in South Africa, was, despite some faults of character, a staunch friend and a tireless advocate of missions. To his encouragement is due the entrance upon the South African mission field of more than one Society that has done splendid work in the evangelisation of the country. Acting on his advice the Directors of the Paris Evangelical Missionary Society despatched their first band, consisting of three men only, to South Africa. These young brethren, Bisseux, Rolland and Lemue, reached our shores in 1829. The first-named settled at Wagonmaker's Valley (Wellington); the two others, presently joined by Pellissier, were destined for mission work among the Bahurutsi, a tribe living in what is now the south-western Transvaal. The work among the Bahurutsi was from its commencement an uphill struggle. The tribe was small, poor and defenceless, and the tyrant Moselekatse looked upon its members as his slaves. When threatened by this great chief, as they soon were, the Bahurutsi saw no course open to them but flight. A few fugitives were subsequently gathered together at a place called Motito, and here the French missionaries carried on for many years a self-denying work, until the station was ultimately made over to the London Society, to whom the work naturally fell both from a geographical and ethnological point of view.

Moshesh, the Basuto Chief.

The failure of the Bahurutsi mission compelled the French brethren to cast about for another sphere of work. At this juncture they were providentially directed to the territory lying beyond the north-east border of the Cape Colony. Here a young chieftain called Moshesh—the "Shaver," he having "shaved" the heads of his enemies—was gathering together remnants of various tribes who had been dispossessed by Moselekatse, and moulding them by his genius into a new

nation. Moshesh's favourite abode was Thaba Bosiu, the "Mountain of Night," an impregnable natural fortress, from which in future years neither Boers nor Britons proved able to dislodge him. Towards the home of this chief the missionaries of the second band—Arbousset, Casalis and Gosselin—made their way. The "Great Trek" of emigrant farmers had not yet commenced, and in all the vast territory that is now the Orange Free State there was "no master but Moselekatse and the lions." From Philippolis, where the London Society had established a mission among the semi-civilised Griquas, the three pioneers travelled in easterly direction, crossing the Caledon River and penetrating into the mountainous regions of Basutoland.

The great chief, who was most eager to possess a missionary, welcomed them with extreme friendliness, and bade them choose a site for their future habitation in the best portion of his territory. The missionaries selected a fertile and well-watered spot, 24 miles south of Thaba Bosiu, and here they laid the foundation of their first station, Morija (9th July, 1833). From this simple beginning has grown the great work which the French Mission has been permitted to accomplish for the Basuto nation.

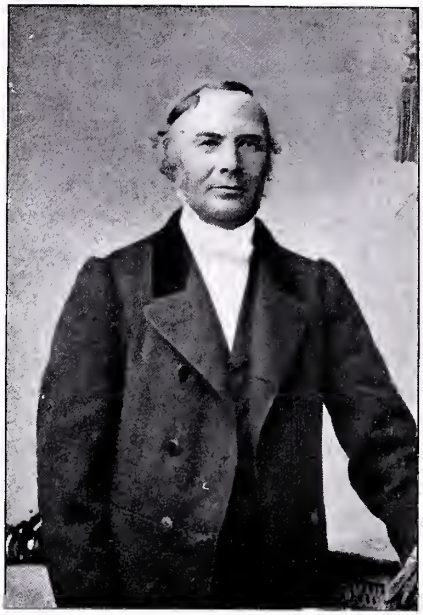
T. Arbousset.

The early years of the Basuto mission were a period of large prosperity. Within the short space of seventeen years eleven stations were established in and near Basutoland. Moshesh was a far-seeing chief, perhaps the one great native politician whom South Africa has produced, and he at once perceived the incalculable aid which the missionaries were rendering in restoring order and security among the scattered tribes of Central South Africa. During these first years conversions were numerous, and the young native Church was full of zeal for the spread of the Gospel. Many of the younger chiefs embraced Christianity, and hopes were entertained that the whole nation would speedily be won for Christ.

These hopes, however, were doomed to disappointment. After the lapse of years the Basuto grew to be a powerful nation, and they were frequently embroiled in wars with adjacent native tribes, with the Boers of the Free State, and with the British. In their endeavour to combat the warlike aspirations of the chiefs, the missionaries could not but find themselves at variance with the prevailing national spirit. Misunderstandings arose, and suspicion of the aims of the missionaries was engendered in the minds of the leaders of Basuto opinion. Simultaneously

with the awakening of the national spirit there occurred a widespread recrudescence of heathen practices that called for severe rebuke and the exercise of a firm discipline. The faith of the Basuto Christians was severely tried, many fell away, and the Church made little or no progress among the heathen sections of the community.

More troubles were in store for the missionaries during the war between the Basuto and the Boers (1865-8). The Volksraad of the Free State, despite the remonstrance of President Brand, decreed the expulsion of the French missionaries from their stations, and twelve families, consisting of 46 individuals all told, were compelled to leave their fair homes and seek an asylum elsewhere during the progress of hostilities. It seemed as if the French Mission were about to be finally dissolved, and the work of more than thirty years destroyed. These sad forebodings were happily not realised. On the contrary, the expulsion of the missionaries proved in the end to be a blessing in disguise. Their absence for so long a period threw the responsibility of the mission enterprise upon the shoulders of the native pastors and teachers, and developed in them a spirit of self-reliance which formerly was non-existent. Moreover, the fact that the missionaries were willing to endure loss and exile for the sake of the cause of Christ, afforded positive proof to the Basuto people of their absolute disinterestedness. When peace was at length restored and their long exile came to an end, the missionaries were welcomed back to their homes as the tried friends and trusted advisers of the whole people.



E. Casalis.

Has the Basuto nation as such accepted Christianity? To this question the answer can only be in the negative. All are undoubtedly within reach of the Gospel; many who have made no profession of faith are under Christian influences; but it cannot be said that the Basuto as a whole have embraced the Christian religion. Nevertheless, the growth of the Church of Christ in Basutoland has been steady, and justifies the expectation that the day is not far distant when the whole tribe will be permeated with Christian principles. There are now upwards of 200 out-stations, manned by catechists or evangelists, at which the Gospel is preached and instruction given in the elementary truths of Christianity. These 200 out-stations are centres from which the light of truth radiates out to those who sit in darkness and in the shadow of death. They encourage the hope that soon the darkness will be finally dispelled and the true Light shine forth undimmed.

At the 75th anniversary of the establishment of the French Mission in Basutoland (1908) it was reported that the names of 25,000 adults figured on the church books (communicants and catechumens taken together), and that to these many thousands of children of Christian parents must be added. If with these are included the converts and adherents of other Christian Churches at work in the Lesuto, it is estimated that about one-seventh of the tribe has actually embraced Christianity. "The question then arises: What about the remaining 300,000 who are outside the fold? Are we to consider the battle won while so many remain in darkness? No! Let us therefore renew our efforts and go forward in faith until our Lord and Master gives us the victory." (*Seventy-fifth Anniversary*, p. 21).

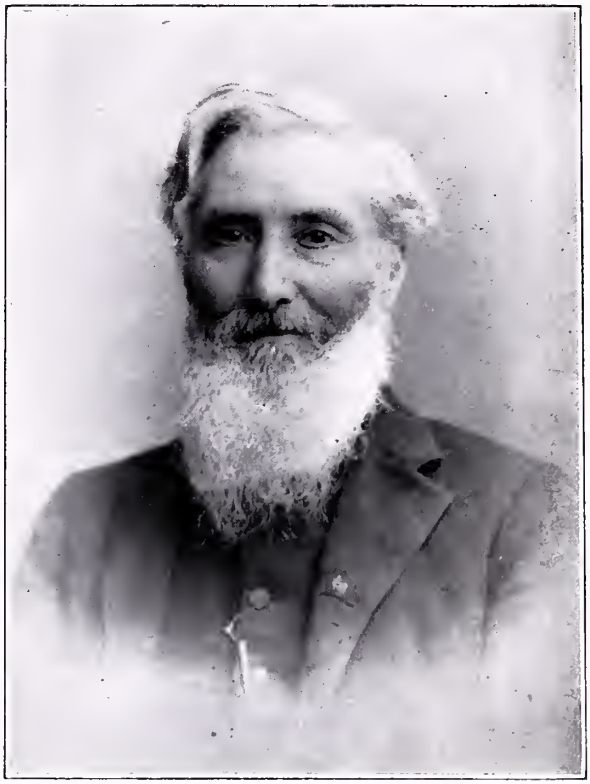
S. Rolland.
Missionary at Beersheba.

The Barotsi Mission.

The mission to the Barotsi tribe, which is settled along the upper reaches of the Zambesi river, is due to the faith and courage of one man — François Coillard. Coillard served his apprenticeship in Basutoland. For twenty years he and his likeminded wife laboured patiently and successfully at Leribe. In 1877, after the failure of the Dieterlen enterprise, he was called by the Missionary Conference of Basutoland to pioneer a new expedition to the distant north. To this call Coillard gave a whole-hearted response. Accompanied by his wife and niece, with a number of native helpers, he journeyed slowly towards the territory lying to the north of the Limpopo River, where the Banyai (or Vakaranga, as they call themselves) were said to be eager for the advent of a missionary. But the feelings of the Banyai towards them had been misinterpreted, and instead of a friendly, they met with a churlish, reception. In addition to this, they had the misfortune to rouse the ire of Lobengula, who claimed the Banyai as his subjects, for entering his territories "by a back-door" and without permission. The Matabele chieftain decreed their expulsion, and the members of the expedition made their way, sad-hearted and heavy-footed, to Shoshong, the principal kraal of the Bamangwato chief Khama.

Here they carefully considered the situation. What should they do? Return to Basutoland with the confession that the second expedition, like the first, had failed to discover a field upon which the newly-awakened missionary zeal of the Basutoland Native Church could expend itself? To this course of action Coillard

offered resolute resistance. He turned his eyes towards the north-west. Yonder, along the banks of the Upper Zambesi, dwelt a tribe, the Barotsi, that spoke the language of Basutoland. Did not the common speech form a connecting link between the heathen Barotsi and the partly Christianised Basuto? To state the question was to answer it. The heads of Coillard's team of oxen were turned northward again, and in August of 1878 the pioneers reached the confluence of the Chobe and the Zambesi, and entered Barotsiland. Their reception was of the friendliest nature. The chief of the country, Robosi (now well known as Lewanika), sent a message of welcome to Coillard: "Robosi salutes him very much, *very much*, and is happy to hear of his arrival. But he has only just come to the throne, and has no house, so that just now he can receive no one. If you wish to leave the country before the rainy season, go in peace; but return in the winter, and *for good*."



François Coillard.

The main object of the expedition was thus attained. A promising field of labour had been found, and permission secured to settle there. Coillard therefore returned to Basutoland, after a two years' absence, to report the success of his mission and to invite financial support for the opening up of the new field. The sympathy of the committee in Paris was enlisted in the new enterprise, and its sanction secured for the establishment of a mission in Barotsiland. But it was stipulated that from the very outset that Basuto evangelists proceeding to the new field should be supported by the native Christians of Basutoland, and that the European staff should be salaried from a special Barotsiland fund, for which Coillard himself was held primarily responsible.

Upon the shoulders of the heroic Coillard rested thenceforth the burden of the financial support and spiritual care of the new field, and there were times when

that burden became well-nigh intolerable. The climate in the Zambesi valley is known to be pestilential. Death and ill-health exacted a heavy toll among the eager men and women who responded to Coillard's rousing appeals. During three short years nine missionaries laid down their lives in Barotsiland. The conduct of the mission was severely criticised in Europe, and Coillard, ever sensitive, was frequently wounded to the heart. The loss of his devoted wife—the courageous sharer of all his dangers and privations, the partner of his hopes and fears—left him lonely and companionless. The last seven years of his African career were, beyond all others, years of trouble, anxiety and grief. But still the noble worker continued to toil on, patiently and manfully, until in May, 1904, he was called to his reward, leaving behind him a record of heroic endeavour such as has been surpassed by few.

The Swiss Romande Mission.

In 1872 two young missionaries, Ernest Creux and Paul Berthoud, arrived in Basutoland as the representatives of the Reformed Churches of French Switzerland. The Mission which they inaugarated, though not strictly an "offshoot" of the French Basuto Mission, is still sufficiently closely connected with the latter to deserve mention at this stage.

After spending three years in Basutoland the young Swiss missionaries decided to seek a field for their Churches in North Transvaal. Here they found an unevangelised tribe, the Ma-gwamba, whose limits extended even across the Transvaal boundary into Portuguese East Africa. On account of the curious way in which they tattooed their noses the Ma-gwamba were known to the Transvaal Boers as the Knopneuzen ("Knobnoses"). For several years the two friends continued their labours among this tribe without reinforcements from the home base. Coillard thus describes the nature of their work in its pioneering stage :

> "Berthoud is a doctor, and his success in this branch has won him as much consideration and influence among the whites as among the blacks. Creux is above all an evangelist, and his thorough knowledge of English opens many doors to him."

In 1887 a forward movement was undertaken, and work was commenced among that portion of the tribe that lay on the Portuguese littoral. The earliest station of the lowlands, Rikatla, was founded by Berthoud, who was the first to offer to relinquish his work in the healthy highland districts and to descend to the malarial coast. The work in the low country had to cope with many adversities. The unhealthiness of the climate was a constant and severe handicap. In 1895 hostilities broke out between the chief Gungunyana and the Portuguese Government, in the course of which two mission stations were reduced to ashes. Of late years, however,

the Mission has made gratifying progress. In 1909 the Committee was able to report :

> " We have now in North Transvaal, the stations Valdesia, Elim, Shilouvane and Kouroulene ; in Central Transvaal, work at Pretoria and Johannesburg ; in the Portuguese Province, the central station at Lourenço Marques, with Tembe, Matoutouene and Makoulene (in South), and Rikatla, Antioka and Chikoumbane (in North). The European staff comprises 19 missionaries, 3 medical missionaries, 21 missionaries' wives, 20 lady assistants—together 70. The number of outstations in the whole of our mission field is 65, and the number of native helpers 84 "

When we remember that the Churches of French Switzerland number no more than 20,000 members, and contribute annually £8,000 for the South African field alone, we may well count this a result for which to thank God and take courage.

A Native Family.
(Petty Chief, his two Wives and Children.)

VIII.—The Work of Two German Societies.

Germany has only lately begun to acquire colonies of its own across the seas. The earliest missionary societies that were founded in the "Fatherland" had, therefore, to seek suitable fields in territories belonging to other nations, or still in the possession of their original native chiefs. Such was the case with the German Societies that selected South Africa as a field for missionary enterprise. The Berlin Mission established itself partly on soil over which Great Britain held sway, and partly on territory still unclaimed by white men; and the Rhenish Mission, after commencing work within the Cape Colony, extended itself to the independent Hottentot and Herero tribes in the country which subsequently became German South-West Africa.

Missions of the Rhenish Society.

The Rhenish Society, like the Paris Evangelical Mission, is indebted to Dr. Philip for the selection of South Africa as its field of labour. The first party, which arrived in 1829, consisted of four members, and the names of three of these—Leipoldt, Zahn, Lückhoff—are names of honour in South Africa to-day. The first stations occupied lay as near at hand as Stellenbosch and Tulbagh. A third station was established in the district of Clanwilliam, and named Wupperthal. But the thoughts of the Rhenish Society were speedily drawn to the "regions beyond." Especially did Captain James Alexander, who in 1836 and 1837 made a prolonged journey through Great Namaqualand, direct attention to the clamant need of the Hottentot tribes dwelling in that barren tract of country. Both the London and the Wesleyan Societies had already essayed to evangelise the nomad tribes of Namaqualand, the latter not without some small and fleeting success. But in 1842 the latter Society acknowledged itself unable to prosecute the work, and the Rhenish Society accordingly stepped in, and appointed H. C. Knudsen, a Norwegian artist and an earnest missionary, to the northern field. Knudsen was the first of a series of most devoted men—among whom we count Samuel Hahn, Kleinschmidt and Krönlein—who gave their lives to the evangelisation of the wandering tribes of Namaqualand.

P. A. Lückhoff.

To the north of Great Namaqualand lies Damaraland, or, as it is more accurately called, Hereroland. This country is occupied by a Bantu tribe, the Hereros, between whom and the Hottentots there existed (when Rhenish missionaries entered the land) an hereditary feud. The most powerful of the Hottentot chiefs was Jonker Afrikaner, a son of that Afrikaner whom Moffat had carried to Cape Town. Jonker had relapsed into practical heathenism, and was in the habit of enriching himself by raiding unprotected Herero settlements, setting fire to the kraals, and carrying off the flocks and herds.

The pioneers of the Herero mission (Hugo Hahn, Rath and Kolbe) had accordingly to contend with many difficulties. They had to support themselves and their families in a country whose soil yields no increase, and where European provisions, in those years at any rate, were unobtainable. They had to acquire a language that had not yet been reduced to writing. And they had to secure the confidence of the Herero, and to prove that as Christian missionaries they came seeking "not theirs, but them." The greatest hindrance of all to the spread of the Gospel was the state of internecine warfare that existed between Hottentots and Hereros. So long as he lived, Jonker Afrikaner continued his raids, and the warlike Hereros never failed to retaliate by counter-raids. Strive as they would, the missionaries could never persuade the contending parties to agree to anything more satisfactory than an armed peace.

After fourteen years of privation, anxiety and incredible toil, the firstfruits of the Herero nation were gathered in. A native girl, who for many years had been attached to Hahn's family, was baptised. But that was all. Other progress there had been none. There seemed to be literally no future for the Herero Mission. Hahn was compelled to return to Germany. Rath suffered the terrible experience of seeing his wife and four children perish before his eyes in the surf, at the wreck of the vessel in which he was returning from the Cape. In 1861 the last of the missionaries left Hereroland and it appeared as if the toil and suffering of seventeen years had been fruitless. But God had other thoughts for the Herero nation. A native evangelist, David Cloete, who had remained on Hahn's deserted station, kept alive the little flame of Gospel hope. Two years later Missionary Brincker arrived in the country, and the work was resumed, never again to be relinquished.

Herero Natives.
(On oxback.)

Both the history of the Rhenish Mission and the history of the Herero people now enter upon a most interesting stage, upon the details of which, however, we cannot now enter. Suffice it to say that the Herero tribes combined under the leadership of Kamaherero, a notable chief, to throw off the yoke of their Hottentot oppressors, under which they had groaned for so many years. The so-called "Herero War of Independence" lasted for seven years, and resulted in the complete independence of the Herero nation. After 1870 the power and influence of the Afrikaner clan, which for several decades had sustained and enriched itself by murder and pillage, was finally broken, and the last of its chiefs, Jan Jonker, was glad to dwell at Windhoek as vassal of the all-powerful Kamaherero.

Even during these troublous times, when "wars and rumours of wars" were the missionaries' daily fare, the Gospel achieved victory after victory. The number of converts, which in 1858 was but one, had risen in 1874 to 2,200. The patient

and persevering labours of the Rhenish missionaries in Namaqualand and Hereroland deserve the highest praise, and we may well echo the words of a recent German writer, not himself a missionary, who says :—

> "With what endurance and energy did these first Rhenish missionaries work among the vagrant Hottentots and among the proud Hereros with their contempt for all white men. No disappointments, no losses, no dangers to life and limb, could discourage them. Repeatedly they recommenced their laborious work from the very start, for many years without outward visible results. For decades they were distressed and endangered by the racial wars between the Namaqua (Hottentots) and the Bantu (Hereros), without the least protection on the part of any State, and cast wholly upon themselves and their own slender material resources." (Külz : "Deutsch-Südafrika, p. 225.)

While the Rhenish missionaries were extending the scope of their Society's work in the far north, the older field within the Cape Colony was not neglected. Stations were established in Little Namaqualand and at Carnarvon, and the work grew steadily in influence and importance. In conjunction with the Finnish Missionary Society the Rhenish brethren have also pushed northward to the tribes occupying Ovamboland, and here too their labours have been crowned with a large measure of success.

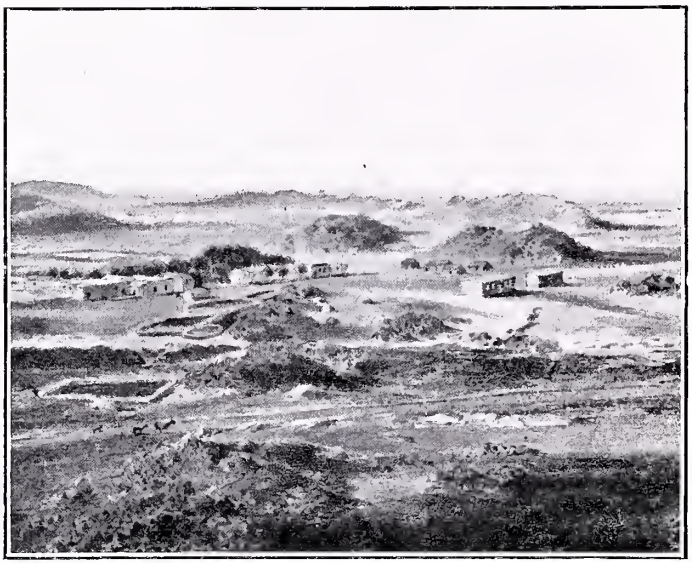
The Berlin Missionary Society.

The first missionaries of this Society, five in number, reached the shores of South Africa in 1834. An expedition was just about to start for the unknown parts of Central South Africa, and to this expedition the five young men attached themselves. In due time they arrived at the north-eastern boundary of the Cape Colony. Crossing this, and fording the Orange River, they found themselves at Philippolis, the station of the Griqua chieftain, Adam Kok. Kok claimed authority over the whole southern portion of the territory now known as the Orange Free State, and he graciously assigned the missionaries a large tract of ground around a perennial fountain near the course of the Riet River. Here the first station of the Mission was established, and named Bethanie (Bethany).

The natives to whom the young missionaries sought to proclaim the "unsearchable riches of Christ" were the Korannas, a tribe of nomad Hottentots. They were possessed of considerable means, but in character were inconstant and unreliable. Work in a community so unsettled as that of the Korannas was by no means easy, and the difficulties were greatly aggravated by the unhappy dissensions which raged in the ranks of the missionaries, and well-nigh broke up the work. The initial difficulties, however, were overcome when C. F. Wuras, the real founder of the Bethany Mission, arrived in 1837. From that day to this Bethany has continued to be an important centre of work among both Bantu and Hottentot natives, and the tract of territory bestowed upon the Society by Kok in those early years has proved to be one of its most valuable possessions in South Africa. As

the work grew, or as the natives moved off to fresh pastures, the establishment of a second station for this field became a necessity, and Pniel, on the Vaal River, came into existence.

The next field entered by Berlin missionaries was Kafraria. Here the pioneers were overtaken, in common with the missionaries of other Societies, by a series of misfortunes, all arising out of the Kafir Wars in which the Colony was from time to time embroiled. Greatly discouraged by the adversities which they encountered, they moved on towards Port Natal. Here an enduring work was commenced by Döhne, the Zulu scholar, and Posselt, the faithful, persevering toiler. The goodly number of stations established both in Kafraria and in Natal have in these latter years yielded a rich harvest, which is the postponed fruitage of those times of sore trouble and apparently unrequited toil.



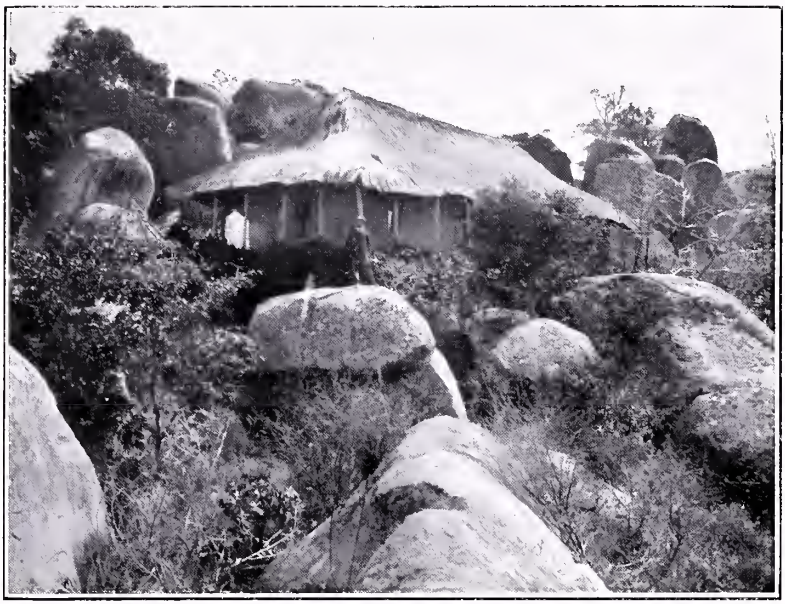
Bethany Station (O.F.S.).

In 1860 a "Forward Movement" was undertaken by the Berlin Society. General von Gerlach, one of the directors of the Society in Germany, had conceived a high regard for the Transvaal Boers, and was eager that a mission should be commenced among the native tribes settled within the Transvaal boundaries. Merensky and Grützner, two young missionaries, were designated as pioneers of the new undertaking. After an abortive attempt to enter Swaziland, Gerlach's Hoop was founded in the district of Lydenburg, and named after the honoured director to whose initiative the commencement of the Transvaal work was due.

This station had, however, a very brief and disastrous history. The small tribe among which it had been established came into conflict with the powerful Swazi nation, and an *impi* of Swazis invaded their territory. A sanguinary battle was fought, and despite the most valiant resistance, the weaker tribe was overborne by the Swazi warriors, and well-nigh annihilated. Men, women and children were indiscriminately butchered, and the few females who survived the terrible

catastrophe were carried off by the exultant foes. Only a few escaped the general carnage. and these fugitives were collected by the missionaries, and found an asylum at the place called Botshabelo—the "Place of Refuge"—not far from Middelburg (Transvaal), while the original station was wholly abandoned.

In the meantime Merensky, who had been joined by Nachtigal, was knocking at the door of the Bapedi tribe, and seeking to gain an entrance. The chief of the tribe, the well-known Sekukuni, though at first apparently well-disposed, soon developed an extreme and unreasoning antipathy to the new teaching. The few members of his tribe who had already embraced Christianity were subjected to a most relentless persecution, and after having suffered nameless indignities. were



The Original Gutu Station.
(Berlin Mission in Mashonaland).

expelled the country. The missionaries also, though the chief dared not lay violent hands upon them, were ordered to withdraw. Three stations had been commenced, but they had to be evacuated. The work among the Bapedi, at one time so full of promise, was at an end.

"Man's period, God's comma"—so said a great preacher; and in the case of the Bapedi this was marvellously verified. For fifteen years—during the rest of Sekukuni's chieftainship—Christian missions could find no footing in Bapediland. But when the warlike chief had been subdued, the Government threw open the door

of that country to the Berlin Mission, and granted it thousands of morgen of land for the establishment of missionary centres. The work which had been so suddenly arrested began now quickly to assume great dimensions, and the Bapediland stations form to-day one of the most flourishing fields of the Society.

Gradually the Berlin Board extended the scope of its missionary operations in the Transvaal, evangelising the one tribe after the other. One of its most difficult, as well as most successful, fields in that among the Bavenda of Northern Transvaal—an interesting and warlike people dwelling in the so-called " Spelonken " (" caves "), who of all the northerly tribes were able the longest to defy the Transvaal Government. The man whose name is most indissolubly connected with the Bavenda work is Beuster ; and Beuster, too, was primarily responsible for the extension of the Berlin Society's work across the Limpopo. As often as this devoted man visited that river, he would cast longing glances towards the unknown and unevangelised territories in the north, and offer fervent prayers for their speedy occupation by heralds of the Cross.

These prayers bore fruit in 1892, when two young missionaries, Meister and Wedepohl, entered Mashonaland. The trying climate of this country proved a serious barrier to successful work, and one after another of the courageous missionaries who attempted to settle here was mown down by fever. At length, in 1907, the field was made over to the Dutch Reformed Church, the latter paying the sum of £1,750 for the immovable property, and the Society withdrew from Mashonaland.

" Others shall sing the song,
Others shall right the wrong—
Finish what I begin,
And all I fail of, win.

" What matter, I or they ?
Mine or another's day ?
So the right word be said,
And life the sweeter made."

IX.—The Story of Lovedale.

During the first quarter of the nineteenth century the most important native name in connection with eastern Cape Colony was that of Gaika. Though not actually the most influential chief, he was looked upon by Lord Charles Somerset as paramount chief of the Xosa tribe, and it was with him alone that agreements were entered into and treaties established. In pursuance of this policy Lord Charles Somerset conceived it to be advisable to station missionaries at or near Gaika's head kraal, in order to fulfil the double rôle of acting as the chief's advisers and the Governor's representatives. The men selected to occupy this dual position were John Brownlee and William Ritchie Thomson. To the latter missionary, together with his colleagues Ross and Bennie, was due the founding, in 1824, of a station near the Chumie River, to which they gave the name of Lovedale.

The first years of this station, and of its sister-stations Balfour, Pirie and Burnshill, was a time of great storm and stress. The Border districts were repeatedly ravaged by protracted Kaffir wars, in which the mission stations, situated as they were between the two contending parties, were time after time overwhelmed by disaster. Lovedale was no exception, and at the close of the War of 1834-35 it lay in ruins. Another site was then selected, and the new Lovedale arose on the west bank of the Chumie River, which is the position it occupies to-day.

From the very commencement of work in this field Lovedale was a centre of educational activity. The Scotsmen who laboured here could not but recall, with deep gratitude to God, what education had done and was doing for Scotland, and they were intent upon securing its benefits for the Kafir nation. Ross, though only a pioneer, was already supplied with a printing-press, and the production and dissemination of native literature began simultaneously with the commencement of evangelistic work. The character thus impressed upon the Lovedale work has been maintained for eighty years, and probably no missionary centre in South Africa has surpassed its total output of native literature.

Educational concerns made a great stride forward in 1841, when the Training School for native teachers and evangelists was opened. For nearly thirty years—with serious breaks, however—the fortunes of this school were presided over by William Govan. The regular work of the Institution was sadly disorganised by the recurrent Kafir wars, but in spite of frequent interruption it grew steadily in numbers and influence. Ten years after its establishment Sir George Grey made a generous grant of thirty acres and several thousands of pounds, in order to enable the Institution to enlarge its scope and increase its usefulness. This made it possible for the governing board to introduce instruction in the various trades, and thus to draw to Lovedale even larger numbers of native youths.

The visit of Dr. Alexander Duff, the famous Indian Missionary, in 1864, marks the commencement of a new epoch in the history of Lovedale. Dr. Duff had been instrumental in introducing a large educational scheme into the missionary policy pursued in India, and he conceived the idea of making Lovedale, to a much greater extent than it already was, a vigorous centre of educational undertakings. The

Committee in Scotland endorsed Dr. Duff's views, and in 1867 sent out Dr. James Stewart to carry out the new scheme. Dr. Stewart thus becomes associated with South Africa, and for the next forty years " Stewart " and " Lovedale " are almost synonymous terms.

Stewart addressed himself with great energy and determination to the task of broadening the basis of the work, and introducing a system of secondary education, which should enable natives to qualify themselves for positions of trust in the religious and economic worlds. To influence and leaven the native populations " from above downwards " was, educationally considered, his chief aim. At the same time evangelistic work among the heathen, and elementary education for the bulk of the children, were by no means neglected; while the necessity of conversion and the exercise of Christian virtues was strongly emphasised.

James Stewart.

The enlargement of the scope of the institutional work at Lovedale attracted increasing numbers of pupils. During the four years 1870-74, the attendance grew from 92 to 480—sufficient proof of the growing influence exercised by Stewart and his band of loyal co-workers. The increase of effectiveness brought with it, naturally, a large increase of outlay, and for this also Stewart made provision by introducing the fee-system. Acting on the maxim that " No one values what he gets for nothing," he made the payment of class-fees obligatory, and thus added from the outset some £1,300 to the annual income. Since 1870 an aggregate of about £100,000 has been received in fees paid by students at Lovedale.

The success attendant upon the work at Lovedale provoked the envy of the tribes dwelling beyond the Kei River, and the Fingoes approached Dr. Stewart with the earnest request that a similar institution might be established in their midst, at which their own children might receive more advanced Christian instruction.

"What are the Fingoes willing to contribute?" was Dr. Stewart's reply. Within three months Captain Blyth, chief magistrate in the Transkei, replied on behalf of the tribe: "£1,000 is ready." The scene on the day when the men and women of the tribe brought their contributions was most impressive and unforgettable. An immense and enthusiastic crowd assembled. Upon a deal table placed before the speakers each person in turn laid his individual gift. The heap of silver coins kept growing and growing. When at length the flow ceased and the money was counted, it was found to amount to £1,450. "There are the stones"; cried one eloquent native speaker, pointing to the shining silver, "now build!" The institution that arose in response to this emphatic demand received the name of Blythswood, in honour of the sympathetic magistrate who had displayed such lively interest and taken so large a part in its establishment.

It must not be supposed that the missionary activities of the Free Church of Scotland—since 1900 the "United Free Church of Scotland"—ran solely in educational channels. Lovedale, Blythswood and Emgwali (the latter established by the U. P. Church) have, it is true, drawn to themselves the attention of the Christian public, both in South Africa and abroad, to the partial exclusion of other centres of patient and successful toil. We may not, however, forget names such as Ross and Robertson in connection with the Transkei stations; nor Macdonald of the East Griqualand Mission; nor Dalzell of the Gordon Memorial Mission in Natal. Nor must we omit to make grateful mention of the host of native agents, to whose faithful and energetic co-operation so much of the success of the missionary enterprise is due. Among these the name of Tiyo Soga, the gifted and spiritual native minister, who married a Scotch wife, stands out pre-eminent. And, though he subsequently broke away from the Church which nurtured him, and established the "(Native) Presbyterian Church of South Africa", Pambani J. Mzimba, at one time ordained pastor of the Lovedale native congregation, deserves a niche in this chronicle.

Such then is, told in barest fashion, the story of Lovedale and its sister-institution, and of the missionary work accomplished for South Africa, with characteristic thoroughness, by the sons and daughters of Caledonia. Much remains to be done. "The difficulties of the early pioneer missionaries are past, but new and greater difficulties have to be faced. In the winning of individual hearts to Christ, in the creation of a Christian public opinion amongst the natives, in the strengthening of the native Church, and in the training of reliable, broad-minded Christian native men and women to be the leaders of their people, lies the hope of the future."*

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* Lennox:—*Our Mission in South Africa*, p. 83.

X.—The Pioneer Missionaries to the Zulus.

"We can do it, if we will" was the motto of the "Haystack Four," who were primarily responsible for the establishment, in 1812, of the American Board of Commissioners for Foreign Missions,—the "A.B.C.F.M." "We can do it, if we will" was the purpose and the hope that inspired the six families that embarked at Boston in 1834 to engage in mission work in distant South Africa.

In those early years, when the doors of the mission world stood closed, and great patience and tact were required to unlock them, the commencement of mission work in a new field was not infrequently signalised by disappointment and disaster. This experience fell to the lot of the American brethren. On reaching South Africa they divided into two sections. The one party, by the direction of the Home Board, was to seek a sphere of work in the interior; the other was to establish itself among the Zulu people on the south-east coast.

DINGAAN.
From a Sketch in Gardiner's "Zoolu Country."

The fortunes of the party that proceeded to the interior are soon told. They aimed at establishing a mission among the Matabele, over whom Moselekatse ruled, and actually received that chief's permission to evangelise his people. But Moselekatse was a hardened warrior, in whom the lust for conquest could not be subdued, and to such a man the precepts of the Gospel of Peace could not be other than unacceptable and repugnant. Moreover, he was soon embroiled in hostilities with the Boer emigrants, and this made him suspicious of all white men. With such surroundings and in such an atmosphere the mission cause could make no progress. In the conflict with the Boers Moselekatse was worsted. The town of Mosega, at which the missionaries had established themselves, was captured and burnt by the Boer commando. The American brethren, therefore, came to the reluctant conclusion that, as the situation revealed no gleam of hope, the Matabele enterprise must be relinquished. Heavy-hearted, but resigned, they harnessed their teams, and made their way back to the Colony. Two years after their arrival at the Cape they joined forces with their colleagues in Natal.

The latter, in the meantime, had secured permission from the Zulu potentate, Dingaan, to settle at Port Natal (now Durban); and a second visit to the Chief's

kraal resulted in their obtaining his consent to the erection of more schools. In less than two years' time the missionaries had manned four stations, and all things promised well for the Zulu Mission. But the bright dawn was succeeded by a stormy day, and the mission in Natal passed through a time of unparalleled calamity. In February, 1838, the Boer leader, Pieter Retief, and sixty followers were basely massacred by Dingaan, while being entertained as his guests. This act of treachery was followed by an attempt, which was almost successful, to exterminate the whole European population then settled in Natal. Only towards the missionaries did the tyrant king show himself merciful, and they were permitted to withdraw unmolested to Port Natal. The mission was completely broken up, the missionaries scattered far and wide, and all hopes of ever renewing the work among the Zulus were finally relinquished by the Home Board.

DANIEL LINDLEY.

Three of the original six missionaries, nevertheless, had not altogether lost heart. To these three, Adams, Lindley and Grout, the resumption and ultimate success of the Zulu Mission is chiefly due. Adams returned to Natal and recommenced his work, relying on his medical practice for the support of himself and his family. Lindley, who, previous to his connection with the A.B.C.F.M., had been a Presbyterian minister, accepted the position of pastor to the emigrant Boers, and by his faithfulness and devotion won their unbounded esteem and affection. Grout saw no course open to him but to return to America; but at Cape Town his tale of the untoward experiences of the Natal band awakened so immediate and sympathetic a response that he was enabled, through the financial assistance of local friends, to return and resume his labours, until the Board in America was persuaded to reverse its decision and continue the mission.

For the first few years there was little apparent fruit on their strenuous and self-denying efforts. But in 1845 there took place a remarkable spiritual awakening, and the next five years witnessed a rapid expansion of the work. By the middle of the century twelve stations had been established, and a nucleus of nine congregations formed, totalling in all 123 members. When the seventy-fifth anniversary of this

Mission was celebrated in 1911 the congregations numbered 26, and the converts had reached a total of nearly 6,000.

The Mission has stood in a pre-eminent degree for the principles of self-support, self-direction and self-propagation. For the last eighteen years the Board in America has not been called on to make any grant towards the salaries of native agents, the responsibility for their support being cast upon the congregations in the field. This is in accordance with the principle of self-support.

The principle of self-direction demands a regular supply of native ministers, teachers and evangelists. To provide these agents has been one of those objects to which the American Mission has addressed itself with especial urgency. At Amanzimtote (otherwise Adams) a Theological School for the formation of native pastors, and a Boys' Seminary for secondary education, were established, and carried on for many years, until the former was amalgamated with the Training School of the U.F. Church of Scotland, and styled the "Union Theological College" in 1910; while the latter, with the addition of a Normal School, remains at Adams under the joint management of the Scotch and American Missions.

The principle of self-propagation finds its most striking illustration and application in the so-called "Isitupa," or Committee of Six, who form the executive of the Home and Foreign Missionary Society of the Native Church. This Society has for its object the systematic collection of funds for the support and extension of the work in Natal. "The organisation has done much to develop *esprit de corps* among the whole body of congregations, and to bring to the front qualities of leadership, self-control and initiative."

This Mission was the first to introduce the printing-press into Natal, and the influence wielded through this department of the work has been incalculable. Döhne's* Zulu Dictionary, containing over 10,000 words, was published in 1857, and on its first appearance was thus described by a competent critic: "It is not only the first dictionary of a South African tongue that can claim any approximation to completeness, but it is also a living monument to the author's industry, careful observation and unfaltering perseverance." Two years later was published an equally valuable work, namely, Grout's "Zulu Grammar." In 1883 the whole Zulu Bible was brought out. The translation was made wholly by various members of this Mission, under the editorship of S. C. Pixley, and has proved of inestimable benefit to the missionary cause in Natal. A revised edition of the Bible is now being passed through the press. The Zulu Hymnbook is another publication, which has commended itself to missions outside the A.B.C.F.M. In this Hymnbook the attempt has been made to adapt the rhythm of well-known tunes to the accent of the vernacular; and those who have experienced the difficulty of suiting the ordinary long metre and short metre tunes to the trochaic lines of Bantu versification will be the first to appreciate the adaptations. Besides the above larger contributions to Zulu literature, the A.B.C.F.M. has produced school books, that have been widely adopted, and religious works for which also there is a ready demand. The annual sales of publications of all kinds amount to some 28,000 copies.

* Döhne, originally a missionary of the Berlin Society (p. 49), was in subsequent years connected with the American Board.

A Mission to the Interior.

Though the early attempt to establish a Mission among the tribes of the interior came to nothing, the Home Board of the A.B.C.F.M. never wholly relinquished the project of having an Interior Mission as well as a Maritime Mission. Many years. however, elapsed before this portion of the original scheme could be carried out. The first movement in the direction of an Inland Mission was made in 1880—nearly half a century after the original pioneers had landed in South Africa. Beyond obtaining permission from the Gazaland chief Umzila to evanglise his people, nothing was attempted. In 1888 the missionaries decided at length to avail themselves of the permission secured eight years previously, only to discover that Umzila's son and successor repudiated the arrangement his father had made, and positively refused to grant occupation rights.

An Open-air Class.

When in 1891 the British South Africa Company acquired authority over the vast territories and teeming populations of the trans-Limpopo region, the American Board conceived the opportunity to be favourable for making a fresh endeavour to acquire centres for missionary activity. Cecil Rhodes expressed his approval of the scheme submitted, and promised 3,000 acres for each site required. The suzerain having granted leave, the vassal chief could not longer oppose the entrance of the missionaries; and in 1893 Mount Silinda was founded in the healthiest part of Southern Rhodesia. The stations of this field are situated among the lofty mountains of the Melsetter district, and, owing to their comparative salubrity, are used as a base for carrying on evangelistic work in the low-lying and malarial districts of Portuguese East Africa.

The American Board has a remarkable record in South Africa, and the importance of the share it has taken in evangelising and uplifting the Zulu nation cannot well be exaggerated. It is greatly to be deplored that for many years past the number of its missionaries in the South African field, both women and men, has been stationary, if indeed it has not diminished. "The work has succeeded wonderfully abroad," says the organ of the Board, "the failure has been at home." May the excellence of the past record, the magnificence of the present opportunity, and the urgency of the call to enter the vast "fields white unto the harvest," in Rhodesia and Portuguese East Africa, prove powerful incentives to prosecute the work with renewed courage, vigour and faith.

XI.—Anglican Missions in South Africa.

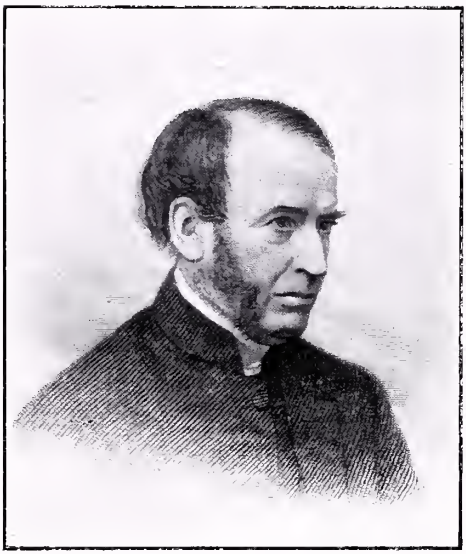
In the previous chapter the brethren of the American Board were described as the pioneer missionaries to the Zulu nation. Several months before their arrival at Port Natal, however, a representative of the Anglican Church had already attempted to obtain a foothold for mission work in Dingaan's territories. This was Captain Allen Gardiner, a man of good family and ample means, who, after an honourable career in the British navy, determined to devote the rest of his life to furthering the cause of Christ in the world.

Gardiner landed at Port Natal early in 1835, and at once set himself to win the confidence of the Zulu potentate. This was no easy task, but Dingaan's permission was eventually obtained to commence a mission. The Committee of the Church Missionary Society was induced to consider the needs of the Zulu people, and they sent out in 1837 the Rev. Francis Owen, who was accompanied by his wife and his sister. Owen, accordingly, was the first accredited agent of the Church of England to undertake missionary work in South Africa. He established himself at Dingaan's kraal, and endeavoured, in the limited sphere which the chief's arbitrary and suspicious nature allowed him, to win a way for the Gospel of Peace. But not for long might he continue his labours. The act of treachery by which Dingaan put to death Pieter Retief and his followers, spread anxiety and alarm in the ranks of the Europeans then dwelling in Natal, and all who had not been slain by Zulu assegaais made haste to withdraw from the scene of so much treachery and bloodshed. Like the mission of the American Board, the undertaking of the Church Missionary Society came to naught; but unlike the former, it was never resumed. Owen returned to England, and died of fever at Alexandria (Egypt) in 1854. Gardiner came to a melancholy but honourable end. His avowed purpose in life was "to become the pioneer of a Christian mission to the most abandoned heathen." In pursuance of this purpose he proceeded to New Guinea, where he attempted, though without avail, to find an entrance for the Gospel. He then turned his attention to South America, and commenced a heroic and self-sacrificing work among the Fuegians—that people whom Darwin considered to stand lower in the scale of humanity than any other race. In the bleak and forbidding climate of Fuegia, Gardiner and his companions were exposed to the last extremes of hunger, cold and privation, until one after another they all succumbed. The narrative of their last days, as related in Gardiner's diary, discloses one of the most moving tragedies of modern missionary annals.

The murder of Retief, and Owen's subsequent departure from Natal, occurred in 1838, and ten years elapsed before the Anglican Church made a fresh attempt to evangelise the natives of South Africa. In 1848 Dr. Robert Gray, recently consecrated as Bishop of the Cape of Good Hope, set foot in this country; and it is to his foresight, his power of initiative and his practical energy that the establishment and rapid extension of Anglican Missions are due. Though somewhat narrow in his beliefs, Gray was a man of large ideas, and already in 1850 he propounded to the Government a scheme for the establishment of ten native locations,

each of which was to be supplied with a fully-equipped missionary institution. This idea had the good fortune to fall into congenial and sympathetic soil, for Sir George Grey, at that time Governor of the Colony, was keenly interested in mission work, and induced the Imperial Government to vote the sum of £40,000 for the extension and better equipment of mission institutions. A portion of this sum was assigned to the Church of England, and four stations—named after the four evangelists—were established in Kafraria.

In the Anglican Church no distinction is made between work among Europeans and work among natives. The extension of the missionary operations of the Church is thus practically concurrent with the extension of the Church itself, and the increase of its dioceses. Some of these dioceses are established in European centres, and the church membership there is preponderatingly European; in other cases, where the diocese embraces native territories, the European element is almost wholly absent. Before Bishop Gray's death, in 1872, the one diocese over which he originally presided had grown to five (Natal, founded 1853; Grahamstown, founded 1854; Bloemfontein, founded 1863; and Zululand, founded 1870); and these five have now increased to ten.



Bishop Gray.

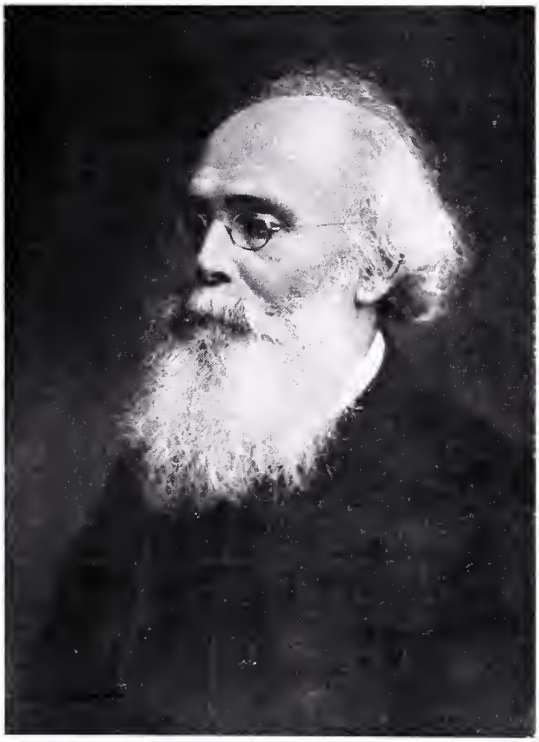
In a brief sketch like the present the establishment of the various dioceses can only be referred to. Not even the barest outline of their history can be attempted; and a mere enumeration of names and dates could serve no good purpose. Prominence must, however, be given to one or two names that stand out with distinctness upon the page of history. The first is that of J. N. Merriman, Archdeacon, and subsequently Bishop of Grahamstown.* Merriman was one of Bishop Gray's most faithful lieutenants. He was known far and wide as "the walking Bishop," and some of his exploits while tramping round on his pastoral tours still live in the tales of the countryside. In order to attend a Synod in Cape Town he walked the 700 miles from Grahamstown, covering the last 100 miles in three days.

Another man of note was Henry Callaway, Bishop of St. John's, Kafraria, who was from every point of view a remarkable man. Originally a doctor of medicine, he abandoned a lucrative practice in London in order to devote himself

* He was the father of Mr. J. X. Merriman, M.L.A., the South African statesman.

to mission work in South Africa. So completely did he throw himself into his new labours, and with such sympathy and insight devote himself to the uplifting of the natives, that he acquired a knowledge of their language, their beliefs, their folklore and their habits of thought, that was unsurpassed in South Africa. His volumes, "Nursery Tales of the Zulus," and "The Religious System of the Amazulu," though out of print and unprocurable, are works of permanent value and models of careful research.

Around the name of J. W. Colenso, first Bishop of Natal, gather the echoes of a well-nigh forgotten controversy. For many years the history of the Anglican Church in South Africa was the record of the contest between the redoubtable Bishop Gray, on the one side, and the heretical Bishop Colenso, on the other. Colenso was a mathematician and a logician, with a keen, analytical mind. Gray was the typical Churchman, forceful and dogmatic. Between these two men, cast in different moulds, and looking at questions from widely divergent points of view, dissensions were bound to arise. The first dispute was occasioned by the publication of Colenso's "Commentary on Romans," a work which propounded views that, to Gray's mind, were disquieting and dangerous. In 1862 appeared "The Pentateuch critically Examined," in which Colenso poured oil upon the flames of controversy. The appearance of this book—a pioneer work in the English language of the "Higher Criticism"—caused an indescribable commotion in the ranks of the Anglican clergy both in South Africa and in England. Its author was summoned before a Synod held in Cape Town, tried and condemned. He appealed, however, to the Privy Council, by which tribunal his appeal was sustained. The Synod, accordingly, was powerless to oust him from his bishopric, and Colenso remained, till his death in 1883, the legal Bishop of Natal. Bishop Gray, in the meantime, appointed another bishop to the see which an ecclesiastical court had



Bishop Callaway.

declared vacant; and for nearly forty years the dual bishopric of Natal was maintained, until a reunion of the two parties was effected in 1901.

Colenso devoted himself with characteristic whole-heartedness to the furtherance of the interests of the Zulu race, and his memory is still cherished to-day as their assiduous champion, and their earnest, self-sacrificing friend. On many matters connected with discipline and church government he found himself at variance with his brethren belonging to other denominations. On the question of polygamy—to mention but one instance—there were grave differences between him and the American and Wesleyan missionaries; and the vigour and outspokenness with which Colenso defended his opinions, together with the heretical character generally which attached to his utterances, gave offence to a wide circle of missionary workers.

The Anglican Church has always given great prominence to its native ministry. In its various colleges a large number of native clergymen has been trained. Besides these, there are at work in the Province of South Africa some 800 catechists and 250 readers—all natives. Upon these men, plainly, rests the bulk of the Church's evangelistic work; and we may well pray that the work of the African for the African may, in the future, as in the past, be richly owned of God.

XII.—The Dutch Reformed Church and its Missions.

The Commencement.

The Dutch Reformed Church in South Africa, though its establishment was contemporaneous with the foundation of the settlement in 1652, did not become an autonomous body until 1824, when the first Synod of the Church assembled in Cape Town. For a century and a half it was part and parcel of the Church of Holland, by which it was controlled, and to which it steadily looked for the necessary supply of pastors. From the bonds which united it to the Mother Church it was freed in 1804, but only after twenty years did its potential liberty become actual; and when the Synod of 1824 met, it was found that the Church in South Africa consisted of 14 congregations, of which three were unrepresented by a minister.

The mission enterprise of the Dutch Reformed Church may be considered as dating from this first Synod, which appointed a Committee to consider ways and means for the prosecution of mission work, and for the ordination of duly qualified missionaries to the heathen. In 1826 occurred the first ordination of a missionary, when Leopold Marquard was set aside for work among the Hottentots living in the district of Clanwilliam. Twenty years more elapsed before the Dutch Reformed Church, which was absorbed in the task of providing ministers for its own rapidly expanding needs, addressed itself with any degree of energy to the task of extending its missionary undertakings. Before 1850 four other missionaries were at work in districts as far apart as Ladismith, Swellendam, Plettenberg's Bay and Graaff Reinet. These missions all lay within the limits of the Cape Colony, and formed the nucleus of what is now the Home Mission of the Church.

The distinctively Foreign Mission of the Church was launched in 1857. In that year the Synod appointed a Committee of four* to undertake a forward movement, and establish a mission in the distant north, "if possible on the confines of the district of Lydenburg." Missionaries were, however, required to prosecute this forward movement, and missionaries were not to be had. It wanted two years still to the erection of the Theological Seminary at Stellenbosch—the institution that for more than half a century has done such excellent work for the Dutch Reformed Church, in providing the supply of ministers and thus rendering it independent of the Church of Holland. It was urgently necessary to devise some plan for procuring the men without whom no expansion of missionary operations was possible.

An important and influential Conference held at Worcester in 1860 dwelt strongly upon the dearth of ministers, missionaries and teachers, and decided to depute the Rev. Dr. Robertson, minister of Swellendam, to Holland and to Scotland, to see whether a supply could be found to meet the urgent demand. In response to the specific appeal for missionaries, two men volunteered for work in South Africa, namely, Henry Gonin, a native of Switzerland, and Alexander McKidd, who hailed from Scotland. They reached the Cape in 1861, and were the two pioneers of the "Foreign Mission" of the Church—"Foreign" in the sense of being beyond the Church's official bounds.

* Of these four the Rev. Dr. Andrew Murray, of Wellington, alone survives.

McKidd proceeded to the Zoutpansbergen, a mountain-range in Northern Transvaal, where he set to work among the Basuto tribes and clans who populate that fertile region. He laboured with great devotion and a large measure of success. But the climate was trying, and his own health not the most robust. Fever attacked his home, and carried off his beloved wife—a Stellenbosch lady. Next McKidd himself fell ill. He was joined at this time by young Stephanus Hofmeyr, then his colleague, presently his successor. Hofmeyr tended the enfeebled missionary with filial care, but McKidd was already too greatly weakened by fever and privation to be able to rally. As he felt the end approaching he called for paper and pen, and solemnly executed a last Will and Testament, in which he bequeathed his earthly possessions, together with the work for which he had given his life, to the Mission Board of the Dutch Reformed Church. He died in May, 1865, and lies buried beside his wife on the farm Goedgedacht, beneath the lofty range of the Zoutpansbergen.

Alexander MacKidd.

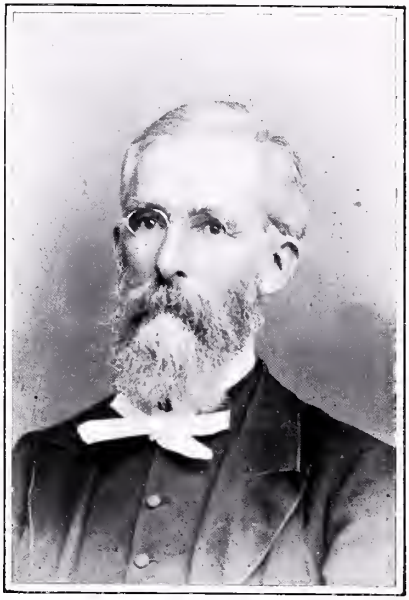
Henri Gonin had meanwhile established himself in the district of Rustenburg. On the slopes of the Pilaansbergen dwelt the Bakhatla tribe, and among them Gonin founded the station Saul's Poort, at which for five-and-forty years he continued his faithful ministrations. When he died in 1911 the tribe had been (professedly) christianised; and it was permitted to him to recall with gratitude and joy the triumphs which the Gospel had achieved in the course of nearly half a century.

In 1869 a section of the Bakhatla tribe hived off from the rest, penetrated into the unknown north, and established itself at Mochudi ("the Place of Refuge"). This section was followed by Missionary Brink, whose grave was the first to be dug at Mochudi. During the régime of his successor, the chief of the tribe, Linchwe, was baptised, and the cause of Christianity received a mighty impetus. William Neethling and Pieter Stofberg, two young missionaries of great promise, whose lives were prematurely cut off, were also connected with the Mochudi mission. At Mabieskraal, between Rustenburg and Zeerust, and in the Waterberg district, there are also flourishing missions among various tribes of Bechuana and Basuto origin.

Stephanus Hofmeyr, McKidd's successor in the Zoutpansberg Mission, has written his name in indelible characters on the page of Cape mission history. In the Transvaal, and especially in the Zoutpansbergen, his memory is held in highest reverence. He was beloved by white and black alike, for his unfeigned piety, his patience, his courage, his unconquerable cheerfulness, and his overflowing love for his fellow-men. After forty years of toil death overtook him in the midst of his labours. He, too, lies buried under the shadow of the Zoutpansberg Range.

The Mashonaland Mission.

This Mission may be described as the fruit of Stephanus Hofmeyr's prayers. Hofmeyr's work, it must be remembered, lay in the extreme north of the Transvaal. Hunters, travellers and natives frequently passed his station on their way to and from the unknown regions north of the Limpopo River, bringing news of a people known as the Banyai,* who were sunk in superstition and plunged in spiritual darkness. Hofmeyr longed to reach them, though for many years he could do little else but pray that the way to the Banyai might be opened. Mission after mission upon which his hopes were centred failed to reach the trans-Limpopo field. The Scotch Mission could not enter; the Dieterlen Mission of the Paris Society was turned back; the Coillard Mission was expelled by Lobengula. But Hofmeyr persevered. He sent his evangelists to spy out the land and to scatter handfuls of Gospel seed. It was only after the British South Africa Company had entered the country, and Lobengula's despotism had been effectively circumscribed, that the door was thrown open for missionary agencies to enter. In 1889 Samuel Helm, Hofmeyr's assistant, crossed the Limpopo and journeyed northward as far as the Zimbabwe ruins; and in this vicinity, two years later, A. A. Louw, the pioneer of the Banyai Mission, set up his hut, and so inaugurated a work which now counts 9 stations, with 26 European and 41 native workers.



Henri Gonin.

The proximity of the Rhodesian goldfields, with the allurement of wealth and the temptations to vice which they afford, has reacted detrimentally upon the progress of this mission. Relatively to other mission spheres, this field has yielded

* So called by the Matabele Chief, Lobengula, who looked upon them as his Ba-nyai (=dogs). They call themselves the Va-karanga.

but a small harvest for the twenty years of faithful toil. Some 300 of the Banyai (or Vakaranga) have professed Christianity and have been baptised; another 200 are attending baptism classes, and will shortly be received into full membership. These trophies from heathenism, who have cast away the works of darkness and come to the true Light, are the firstfruits, we may confidently hope, of an untold number who shall presently be gathered into the fold of the one Shepherd.

NOTE.—Another Mission of the D. R. Church—its largest and most successful—lies outside South Africa, in the Nyasaland Protectorate. There the D. R. Church of the Cape, working in co-operation with the D. R. Churches of the Free State and the Transvaal, has 14 Stations, 64 European Missionaries, 900 Native Agents, 3,000 Converts, 6,000 Baptism-class members, and 60,000 school-children. There seems to be a national movement in the direction of accepting Christianity.

XIII.—Other Lutheran Societies.

1. The Hermannsburg Mission.

In the history of modern Evangelical Germany few names are more highly honoured than that of Ludwig Harms, assistant and afterwards successor to his father, who was a Lutheran clergyman at Hermannsburg in Hanover. Ludwig Harms was a man of simple faith, ardent conviction and invincible energy. His convictions with reference to the urgent duty of carrying the Gospel to all the world led to the establishment of the "Hermannsburg Missionary Society," which sent out its first agents to South Africa in 1854.

Harms was possessed with the idea that the missionary band should form a Christian community, established on apostolic lines, the members of which should stand upon an equal footing, and, like the first Christians, "have all things common." The experiment, however, was unsuccessful. The principle of community of property caused so much friction and heart-burning that it had to be surrendered. Absolute equality, with no one individual and no one class subordinated to any other, was found by sad experience to create an impossible situation. For a long time the Mission in Natal suffered greatly in consequence of the dissensions which Harms' socialistic experiment had engendered; but the initial difficulties were gradually conquered, and the Hermannsburg missionaries presently enjoyed a time of peaceful progress and much spiritual prosperity. Within ten years of the commencement of the Zulu branch of this Mission, eight stations were started in Central Natal.

Another enterprise now occupied the attention and engaged the energies of the missionaries from Hermannsburg. This was the establishment of the Bechuana Mission in the Transvaal. The Boer Government in 1857 approached the Hermannsburg Society with the urgent request to undertake mission work among the Bakwena tribe, whose chief, Secheli, had applied for a resident missionary. The call to occupy this new and promising field was accepted, and Christopher Schulenburg commenced work at Shoshong. The work prospered; the schools were filled with eager pupils, and the Sabbath services were attended by numbers of interested hearers. Among those who at this time were admitted by baptism to the Christian Church was a young man called Khama, now the aged and honoured chief of the Ba-mangwato people. Unhappily, through a misunderstanding between Schulenburg and the Hermannsburg Superintendent (Hardeland), the Bakwena field was lost to the Society, being ultimately re-occupied by the London Mission, to which it originally belonged.

The operations of the Society were now confined to the Transvaal proper, and a number of stations, stretching from Pretoria to the Western border, sprang into existence. The original station of this section of the field was Bethanie, which for many years was the scene of the strenuous labours of H. W. Behrens. On the whole, greater blessing attended the workers in the Transvaal field than those among the Zulu. This was perhaps chiefly due to the fact that the former field offered greater opportunities for organisation and expansion than the latter. The

Hermannsburg Mission possesses now 45 stations, manned by 53 ordained missionaries. More than 500 native agents have been trained for mission work, and more than 20,000 baptised Christians testify to the large success with which it has pleased God to bless the efforts of this branch of the Lutheran Church.

2. The Hanoverian Free Church.

The Hanoverian Free Church consists of a body of Christians who, in 1878, severed their connection with the Lutheran State Church of Hanover. They claim to represent a purer Lutheran tradition, and to subordinate the Mission Enterprise

A Mission Station in North Transvaal
(Zoutpansberg Range in the distance.)

to the Mother Church with greater strictness than the Hermannsburg Society can. The secessions of the Free Hanoverians from the State Church caused a consequent split in the ranks of the missionaries in South Africa. Four missionaries with two stations in Natal, and a few hundred converts passed over in 1890 to the Free Church of Hanover. Since then the work has greatly prospered. The number of stations has grown to nine, with an equal number of European missionaries, over 50 native agents, and 5,000 converts.

3. The Norwegian Missionary Society.

During the second quarter of the nineteenth century there were, at frequent intervals, considerable revivals of religion in the Churches of Scandinavia, and these revivals resulted in the establishment of associations for the support of missionary undertakings. The isolated associations were united in 1842 to form the Norwegian Missionary Society ; and in the same year a young clergyman named Hans Schreuder issued an appeal entitled, " A Few Words to the Church of Norway," which made a profound impression, and bore immediate and abundant fruit.

Two years later, in 1844, Schreuder himself was sent to South Africa as the Norwegian Society's first missionary. For a time he occupied himself with the study of the Zulu language under the American missionary, Dr. Adams, at Amanzimtote. He then essayed to enter Zululand, but could secure no permission from Panda, the paramount chief. Disheartened by this failure he sailed for China, but his blue eyes and blonde locks—so the veteran missionary Gützlaff maintained—would militate against his success as a missionary among the Celestials. He therefore returned to South Africa, and settled on the borders of Zululand. Soon Panda found that he needed the missionary to prescribe for his ailments ; Schreuder was summoned, and proved so successful in relieving the chief's sufferings that the door of the Zululand field was presently unlocked—with the aid of a medicine-bottle.

During the first 25 years progress was extremely slow. Missionaries were not molested, but no one was permitted to become a Christian—no *man*, lest he should refuse to serve in Panda's army ; and no *woman*, lest she should decline to be purchased for cattle by her future husband. Nevertheless, in twos and threes converts were made, until in 1873 their number totalled 245. After the war of 1879, and the defeat and capture of Panda's son Cetchwayo, the last hindrances to the spread of the Gospel were removed, and the Norwegian Society entered upon a period of great blessing and outward prosperity. The Society now works at 12 stations, manned by 31 European missionaries (including wives) and 58 native workers, while nearly 2,500 Christians have been gathered from heathendom.

4. The Church of Norway.

When on a visit to Norway in 1866 Schreuder, who was strongly attached to the State Church, was ordained as bishop, in which new capacity he returned to his work in South Africa. His actions as bishop, however, brought him into conflict with the Norwegian Society, whose agent he was. Conceiving that the Society was hampering him in the exercise of his episcopal functions, he severed his connection with that body, preferring to be responsible to the Church of Norway only. The missionaries in the field refused to follow Schreuder, who thus took with him only the station Entumeni.

In the years immediately subsequent to its severance from the Norwegian Society (1872) Schreuder's work made slow progress. The political horizon was overcast ; the whole of Zululand was in a state of turmoil : the war of 1879 witnessed

the destruction of almost all missionary stations on Zulu soil. In addition to these troubles, Schreuder was deprived of European co-operation, and cast upon the inferior assistance that could be rendered by his small band of native agents. When he died in 1882, his whole Mission counted not more than 70 individuals.

The work of the Church of Norway was wholly re-organised, and placed upon a better footing, by Bishop Nils Astrup, who arrived in South Africa a year after Schreuder's death. The mission enterprise of this branch of Lutheranism is conducted at four stations, in charge of five European clergymen and three ordained natives. The ingathering of converts now amounts to nearly 800. Native workers receive a thorough training at the Untunjambili Seminary, and after due trial they may be ordained to the ministry.

5. The Church of Sweden.

The first missionary in South Africa of the Church of Sweden was O. Witt, who arrived in 1876. The eyes of the Board in Sweden were directed to Zululand, but wars and disturbances generally prevented an entrance into that field, and ultimately a farm was purchased in Natal, near the Zulu frontier, to which was given the name Oscarsberg, in honour of the Swedish king.

A centre of work, which has acquired great importance, was established soon after at Dundee. Here the mission operates among the large number of natives who flock to the local coal mines in the search for work and wages. At Dundee the mission has a Printing Establishment which produces, in addition to a mass of religious literature, a native paper "Isitunywa." A lady worker of the mission, Baroness H. Posse, has at her own expense founded and equipped a native hospital in Dundee, at which a large number of patients receive treatment.

In the Umvoti County work has been commenced at Appelsbosch and at Emtulwa, while the mission to Zululand, long an unrealised ideal, became an actuality in 1887, when the station Ekutuleni ("in Peace") was started in the division of Melmoth. The Swedish Church has also an influential work at Johannesburg; while mention must be made of its valiant, though unsuccessful, attempt to found a mission in the Belingwe district of Southern Rhodesia, where death and disease have put and end—temporarily, it is hoped—to the Church's work. At six stations there are now at work 28 missionaries (wives included); and over 80 native workers, while the converts number 1,300.

6. The Finnish Missionary Society.

This Society, founded in 1859, entered the South African field in 1870, and has found a sphere of work among the Ovambo tribes in German South-West Africa. The missionaries of this Society have from the very first worked in the greatest harmony with their brethren of the Rhenish Society.

The progress of the work for many years was painfully slow. The suspicion and antagonism of the natives were extreme, and could only be overcome by the exercise of great patience, forbearance and tact. The sowing, in this field, was

veritably a "sowing in tears." After twenty years of toil there were but 21 Christian converts. But a period of steady growth and expansion set in after 1890. The Word of God had free course and was glorified. Twenty years later the results were very different. The work is now firmly established at eight principal stations, with a personnel of 37 Europeans (including wives) and 35 native paid workers; 800 communicants and 2,500 Christians, small and great.

7. Other Allied Societies.

Several smaller Societies, chiefly of Scandinavian (or American Scandinavian) origin, may be mentioned in concluding this brief notice.

The Swedish Holiness Union is representative of the tendency to establish independent missions upon lines different to those on which the older Missionary Societies and the Denominational Boards work. This Union is at work in Natal at six centres, with some 18 European workers. The missionaries baptise adults only, prohibit strong drink and tobacco, and claim that they exercise a strict discipline.

The Scandinavian Alliance Mission was founded by Pastor F. Franson, an American evangelist; and has two stations in South Africa, manned by American Swedes.

The Norwegian Free Mission to East Africa, with its headquarters, as the name indicates, in Norway, has also two stations in South Africa.

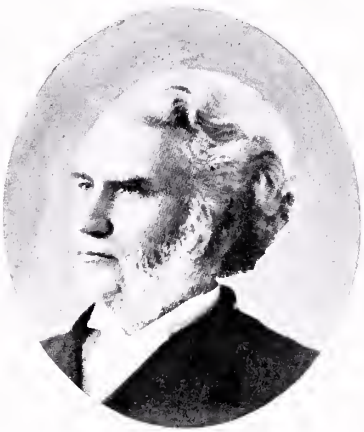
The Scandinavian Independent Baptist Union counts nine missionaries (wives included) labouring at two stations, 122 natives having been already admitted to Church membership.

XIV.—Some other Societies.

1. The Methodist Episcopal Church.

The missionary undertakings of the Methodist Episcopal Church in Africa are under the supervision of a Missionary Bishop. The first to hold this office was Bishop William Taylor, whose name has been mentioned in the chapter on "The Pioneers of Methodism." During his régime an unsuccessful, and indeed in its early stages calamitous, enterprise was launched in West Africa, but South Africa was not entered. It was only in 1899, under Taylor's successor, Bishop J. C. Hartzell, that operations were commenced in Southern Rhodesia, where the Chartered Company consented to transfer to this mission its buildings at Old Umtali, together with 6,000 morgen of ground. Shortly afterwards work was also started at Inhambane and at Beira, in Portuguese East Africa.

The Methodist Episcopal Mission has given much of its strength to educational and industrial work. The number of stations is only 3, but the staff numbers 18 (wives included), and these are reinforced by the labours of 47 native agents. The number of converts now exceeds 1,200.



Bishop J. C. Hartzell.

2. The Free Methodist Church.

This Church commenced work in South Africa in 1885. The first sphere of labour was Inhambane, where Messrs. Agnew and Kelly did pioneer work. The deadly climate, however, carried off both Kelly and his wife, and it was decided to withdraw the white missionaries from this difficult field and work it by native agency, with occasional visits of superintendence from Europeans.

In Natal the mission established itself somewhat later. Fair View was commenced in 1891, and two other stations (Itemba and Edwaleni) in 1902. In Pondoland also three stations were subsequently established; and Agnew, after his retirement from Inhambane, found an important sphere of work at Germiston (Johannesburg), where, however, he succumbed to an attack of blackwater in 1903. The growth of this mission is practically contemporaneous with the superintendency of J. P. Brodhead, of Fair View, who reached Natal in 1898, and to whose energy the expansion of the last few years is chiefly due.

3. South Africa General Mission.

The name inseparably connected with this mission is that of W. Spencer Walton, who, at the invitation of a devoted Christian worker, Mrs. Osborne, sailed

for South Africa in 1888, to organise the "Cape General Mission." The Mission laboured from the commencement among two classes of the population—among the degraded whites in the cities and larger towns, and among the neglected heathen in the native territories.

The latter work, with which alone we have any concern here, was first started in Swaziland. The "Cape General Mission" made exceedingly rapid progress in the number of its staff, and after only five years the original five men had increased to 68 workers of both sexes. This rapid growth demanded a reconstruction of the Mission, which was now reconstituted, through its amalgamation with the South-East Africa Evangelistic Mission, as the "South Africa General Mission."

Work was now commenced in Natal, not only among the native tribes, but among the large immigrant population of Indian coolies. Before the nineteenth century had closed, three new fields had been entered—Tembuland, Pondoland and Bomvanaland. Soon after the S.A.G.M. established itself in Zululand and Tongaland, while a single station was erected at Port Herald, in Nyasaland. Besides extending its work in the fields already occupied the Mission also entered Gazaland, and has since pressed on towards the far north, and commenced work in North-West Rhodesia, on the very borders of the Congo Free State.

This rapid survey will show that the S.A.G.M., though not yet 25 years old, has made phenomenal progress in South Africa. It now numbers 25 stations, with over 60 European workers of both sexes, about the same number of native agents, and over 1,200 converts. It does not profess to be much more than a pioneer missionary agency, but as such it has done and is doing work of real value for the missionary enterprise in South Africa.

4. The South African Compounds and Interior Mission.

This mission owes its inception to the devotion and enterprise of A. W. Baker, a Natal lawyer, who abandoned his practice in order to devote all his time and energy to the work of evangelisation. His mission is conducted on what is known as "faith" lines, such as obtain in the China Inland Mission. The workers in this mission sign a declaration, one of the articles of which reads:

> "I agree to accept the principle that I am to depend on the Lord to supply all my need (Phil. 4, 19), as I believe that He has called me to this work, and that I am going forth to labour for Him; and I acknowledge that no legal obligation to pay me any salary is created by my thus volunteering to work for God in South Africa."

The chief field of labour of this Mission, as the name suggests, is the Johannesburg Compounds, where hundreds of thousands of natives are always assembled to satisfy the unappeaseable demand of the Rand for raw labour. But the undertakings of the Mission are not confined to the Rand. Converts are continually carrying the message of salvation to tribes as yet unevangelised, or but very indequately evangelised; and from time to time Baker himself (as Director), or another member

of the Mission, undertakes an itinerating tour. These periodical tours have resulted in the establishment of out-stations in various districts, and notably in Portuguese East Africa.

5. The Salvation Army.

The Salvation Army commenced work among the native tribes of South Africa in 1890. On a site that had been acquired near Eshowe in Zululand was established the "Catherine Booth" settlement, and this was the commencement of Army missions in the sub-continent. The work has rapidly expanded, and mission work is now being conducted in the Natal-Zululand field in seven "sections." In the Flyhead Division a farm of 5,000 acres has been secured, and industrial operations on a large scale are contemplated.

An Outspan in the Kalahari.

In the Kafrarian district the chief centre of work is the Tshoxa Institution at King William's Town, where natives are trained for mission work. In the Transkei an industrial school has been erected at Cancele, not far from Mount Frere; and successful missions are carried on elsewhere in the territories just mentioned. The Johannesburg Compounds form another sphere of labour, where the opportunities are vast and the results encouraging.

In Rhodesia the Army has acquired a farm of 3,000 acres in the Mazoe Valley, at which has been founded the Pearson settlement for industrial work. In addition

to this settlement there are several other prosperous centres in Mashonaland and Matabeleland. The Army counts in all nine principal stations, with 27 European workers.

Since the authorisation of a "forward movement" by General Booth, the native work of the Army has entered upon a period of vigorous growth and expansion, and the promise of the future is even greater than the achievements of the past.

6. Two Indigenous Missions.

It is a sign prophetic of much good that the Churches established in South Africa, but still drawing their ministerial supplies from Europe, are awaking to their responsibilities towards the natives of the land. Two of these Churches may be here mentioned as having commenced missionary undertakings in the sub-continent.

The South African Baptist Missionary Society has a number of sub-stations that lie around King William's Town as centre, the first post being established at the Tshabo, 12 miles from the town. Another field in which a successful work is being carried on is that which has Queenstown as its base; and Pondoland has also been recently entered.

The Presbyterian Church of South Africa commenced mission work on its own account in 1904, and now has two centres of work—one at Johannesburg, under the superintendence of C. B. Hamilton, and the other in Matabeleland and Mashonaland, with a resident missionary (S. S. Dornan) at Bulawayo.*

7. A Branch of the Wesleyan Church.

The older Mission of the Wesleyan Missionary Society, whose pioneering work was briefly described in Chapter VI. of this story, achieved its independence in 1883, when Methodism in the Cape Colony, the Orange Free State and Natal was constituted as the South African Conference. To burden this young South African Conference with the responsibility for the Transvaal, Swaziland and Rhodesia areas would have been manifestly unjust. These territories, accordingly, were left under the control of the British Conference.

In order to reorganise the work in the Northern Districts after the Anglo-Boer War, Amos Burnet, pastor of a church in Nottingham, was sent out to South Africa. His labours were crowned with great success, and the forward movement inaugurated in 1903 has resulted in a marvellous expansion of Methodism in Transvaal, Swaziland, Portuguese East Africa and Rhodesia. In these districts there are now 19 European missionaries, 110 native pastors and evangelists, and close on 17,000 church members.

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* Note.—Reference should also be made to the marvellous missionary activity of three congregations of the Church of England, established at Mowbray, Wynberg and Harrington Street (Cape Town) respectively, which contribute approximately £1,500 per annum for the prosecution of mission work elsewhere than in South Africa.

8. The Primitive Methodist Church.

The Primitive Methodist Church, which commenced its missionary activity in South Africa in 1875, has two principal stations in the Cape Province, at Aliwal North and Jamestown, with important missionary centres both in the Cape and Free State Provinces. A promising Primitive Methodist Mission has also been established among the Baila (Mashukulumbwe) of Northern Rhodesia.

9. Some Smaller Bodies.

Because of its heavy native population, its comparative accessibility, and its salubrious climate, South Africa has drawn the agents of many Missionary Societies to its shores. Some of these societies must be mentioned before this brief record of the progress of God's Evangel in this land ends.

The Hephzibah Faith Missionary Society, established in 1896, operates in the Johannesburg Compounds and on the Lower Umkomaas river (Natal).

The Brethren in Christ Mission, hailing like the former from America, carries on mission work in Southern Rhodesia. The staff consists of 11 white missionaries and 10 native assistants.

The Ikwezi Lamaci Mission of the Birmingham Young Men's Foreign Mission Society is established at a single station in Kafraria.

The National Baptist Convention, the Pentecostal Church of the Nazarene, the Seventh Day Adventists, the Scandinavian Independent Baptists may be mentioned as having found spheres of labour in South Africa, but very little is known of the nature of their work.

Though we must in conclusion strongly deprecate the advent of numberless smaller Societies, which frequently seek an entrance into fields already well occupied, we may nevertheless welcome the growth of missionary interest in the Christian Churches throughout the world to which they bear witness. That this interest may daily increase and bear fruit, not so much in the erection of new Societies, as in the vigorous support of those already established, may well be our hope and prayer.

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For Chap. XIV.
SPRINGER: *The Heart of Central Africa.*
WEEKS: *W. Spencer Walton.*
BURNET: *A Mission to the Transvaal.*

For Ethnological Study: KIDD: *The Essential Kafir.*

(N.B.—The works marked with an asterisk are out of print, but can sometimes be obtained from second-hand booksellers.)

Study Suggestions.

Suggestions marked with an asterisk are to be considered as more difficult questions, needing deeper study than the others. They might be omitted by Junior Students.

Chapter I.

1. Why were most of the early colonists not greatly concerned for the evangelisation of the Hottentots ?
2. Try to gather some information about the Hottentots—their manner of life, customs, beliefs, etc.
3. What conclusions can you draw from the story of Eva ?
4. Discuss the wisdom of the practice of liberating slaves who received Christian baptism.
*5. Try to arrive at a fair estimate of the type and quality of the Christianity that reached South African shores in the persons of the first colonists.
*6. Can a Christianity that is not primarily and essentially missionary hope to hold its own and flourish in the face of a large mass of heathenism ?

Chapter II.

1. What do you know of the Moravian Church ?
2. Consider the qualities of George Schmidt as a missionary.
3. Would you say that Schmidt's work was successful or not ?
4. What characteristics made the Moravians successful as missionaries to the Hottentots ?
*5. Consider the missionary policy of the Moravian pioneers in the light of modern missionary experience.
*6. Do you consider that Schmidt was unfairly treated by the authorities ?

Chapter III.

1. Consider the influence of one missionary-hearted leader, as illustrated in the life of Van Lier.
2. What were the arguments that might have been used by opponents of missionary work among slaves and Hottentots ?
3. How did Vos meet them ?
4. Can the same success be confidently expected at any time ?
5. Estimate the influence of a godly farmer on his heathen servants.

Chapter IV.

1. In what respects was Van der Kemp specially fitted for his work ? How did his weak points hinder his success ?
2. Why did the first attempt to reach the Kafirs fail ?
3. How much did the pioneer missionaries owe to the sympathy of the farmers ?
4. Gather what information you can about the Bushmen.
5. Try to realise the greatness of the difficulties that confronted these pioneers.
*6. If you had been one of these missionaries how would you have set about explaining the Gospel to these Bushmen or Hottentots ?

Chapter V.

1. Consider the place of missionary effort in the advance of civilisation and order in South Africa.
2. What were the secrets of Moffat's great success ?
3. Discuss the advantages to the missionary of an intimate acquaintance with the language of those among whom his work lies.
4. Consider the wisdom of making every effort to give the heathen the Scriptures in their own tongue.
*5. Estimate the direct and indirect influence of Chaka's career upon the circumstances of the Native peoples of South Africa.
*6. What are the advantages and the difficulties of having secured the support of a powerful chief like Moselekatse ?

Chapter VI.

1. In what directions, other than spiritual, have missionaries been of service to the native peoples ?
2. Do you consider the favourable opinion of George Thompson on missionaries to have been well deserved ?
*3. Discuss the merits of the line of advance laid down by William Shaw.
4. Consider the ultimate effects of the great "Cattle-killing delusion" upon the work of the missionaries.
*5. Would the missionaries have been wiser to wait until the extension of civilisation had made the natives more peaceable and friendly ?
6. Meditate upon the evidence in this chapter of the truth of the text "The Lord working with them." (Mark xvi. 20.)

Chapter VII.

1. Ascertain what you can of the career of Moshesh.
2. How did times of prosperity affect the attitude of the Basuto towards Christianity ?
3. How was the work in Basutoland hindered or helped by the action of the Free State government in sending the missionaries out of the country ?
4. Try to form an accurate opinion of the present position of the work in Basutoland.
5. Study the history of the opening of the Barotsiland Mission, and see what it suggests as to the quality of the work done in Basutoland.
6. Was it wise to start a new and distant work before Basutoland was completely won ?
*7. Discuss the merits or demerits of the policy of the Paris Committee in regard to Barotsiland

Chapter VIII.

1. Consider the unpromising character of the field to which the Rhenish missionaries went.
2. In the light of this chapter what is the greatest quality evidenced by the early German missionaries ?
3. What measure of success did they achieve ?
4. What is there to be said for or against the policy of starting work at so many different points ?
*5. To what extent is a missionary justified in interfering in inter-tribal quarrels and conflicts ?

Chapter IX.

*1. Consider the difficulties of the "double rôle" that missionaries were often expected to fulfil. Do they not account for some of the charges of "interference" often levelled at missionaries ?
2. Discuss the importance of educational work in the missionary enterprise among the Kafirs.
3. What evidence is there here of the eagerness of the natives to secure education ?
4. What is your opinion of the value of Industrial Education ?
5. Try to estimate the far-reaching influence of a great educational centre like Lovedale.
*6. Discuss the comparative virtues of influencing "from above downwards" or "from below upwards."

Chapter X.

1. Indicate how the experience of the American missionaries in both their fields emphasises the value of undiscourageable persistence.
2. Consider the value of the three principles of the American Mission in work in South Africa.
3. Why should the formation of a Native Hymnbook be of special value in South Africa ?
4. Comment on the practical missionary strategy which marked the foundation of the mission in Southern Rhodesia.
*5. "The real problem of Missions is in the Home Churches." Is this true, and why ?

CHAPTER XI.

1. What are the qualities and achievements that add lustre to the name of Allen Gardiner?
2. Consider the merits of Bishop Gray's scheme.
*3. Estimate the influence upon the minds of Christian Natives of a controversy such as that between Bishops Gray and Colenso.
4. What are some of the special characteristics of the Anglican work?
5. Discuss the importance of the part to be played by the Native African in the evangelisation of his people.

CHAPTER XII.

1. Consider the special obligations resting upon the Dutch Church to undertake missionary work, and the special difficulties.
2. Recall the early efforts of members of this church on behalf of the heathen.
3. Estimate the direct and indirect influence of the life of Stephanus Hofmeyr.
4. Consider the influence upon the native of the irreligious fortune-hunting white man. How has he hindered the Kingdom of God?

CHAPTER XIII.

1. What was the cause of the comparative ineffectiveness of the Hermannsburg workers at the outset?
2. Estimate the possibilities of one life won for God, as illustrated in the story of Khama.
*3. What complications might be expected to ensue from the conduct of work in South Africa by so many different societies?
*4. Along what practical lines could such difficulties be avoided or overcome?
5. What impression must be produced upon the mind of the ordinary native by our numerous denominational divisions?

CHAPTER XIV.

1. How is the success of the S.A.G.M. to be accounted for?
2. Consider the strategic importance of the compounds of Johannesburg for the evangelisation of South and Central Africa.
3. Try to form some definite opinion about the principles of the South African Compounds Mission.
4. In what respects ought South African born missionaries to be better equipped for South African work than workers from oversea?
*5. Meditate upon the multiplication of societies in view of John xvii. 21.
*6. What would be the effect of the successful evangelisation of South Africa upon the missionary enterprise in the rest of the continent?

[N.B.—The writer desires to express his obligations to Mr. O. B. Bull, B.A., Secretary of the Students' Christian Association of South Africa, for drawing up the "Study Suggestions."]